

Reamker (Rāmakerti)

the Cambodian version of the Rāmāyana

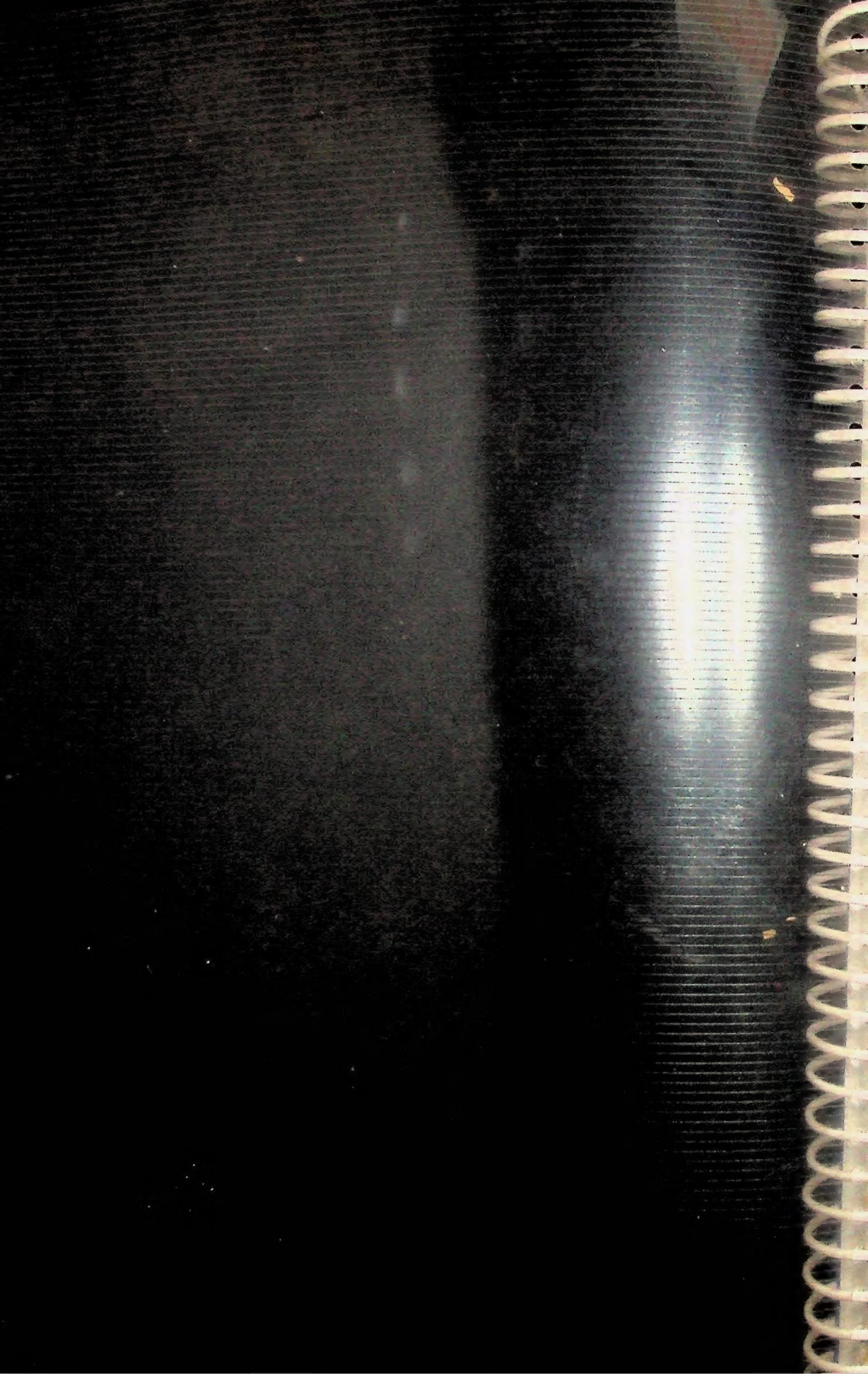
Translated by
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Royal Asiatic Society Books

Volume II

F-21



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(22) all directions. * The monkey troops chased them away — astonishing feat! — hitting and attacking them, banging and bashing them. (23)

* With shrieks and yells they joyfully slipped through the forest. They took hold of tree-trunks, snapped them off, uprooted trees and shouted loudly at the enemy. * They approached with unconquerable ferocity to seize the demons. They swerved with speed, dealing blows, overturning them, jumping on them, slapping them. * Broken trees fell down. They hurled mountainous rocks, turning and jarring against each other violently in the struggle. * Utterly intrepid, Rakkhasen, of massive build and gigantic height, did not flinch. * He took hold of those monkeys and squashed them. Rukkhara: went close and bit Rakkhasen's head. * Rakkhasen swung round and flung him off, compressing his lips in anger, and gave him a hammering with an iron bar. * With resolute determination, Rukkhara: sprang forward holding pieces of mountain and rock in his hands, and flung them down on him, scattering them in heaps. * Rukkhara: and Rakkhasen contended against each other with ferocity, first limbering up and then going all out for victory. * Ogre and monkey soldiers were killed. They lay in great

24. numbers all through the forest, writhing, slumping down, dying. (24)
* Rukkhara: and Rakkhasen fought each other for a long time, expertly, unyielding, covered with dust, thrusting out their arms to strike. * Both were in the flower of youth when they met on that battlefield, each one intent upon the effort to kill, each one full of menace. * They received blows all over their bodies and were both reduced to a very low state, until finally both died at the same time.

* Many of the monkey force escaped alive but the ogre force of 100,000 was annihilated * except for just one ogre, who fled into the distance and went to inform Atikāy of the course of events. * When that ogre had seen bold Rukkhara: he had thought it was Hanumān himself fighting against Rakkhasen. * "Hanumān had no fears," he explained, "he brought his troops to amuse themselves in the forested area. * This monkey force invaded the wood and purposefully climbed up to grab the fruit to eat. * 100,000 ogres, with the ogre Rakkhasen, 25. approached to seize that force of (25) monkeys and Hanumān himself as well. * But Hanumān fell upon them, flung them to the ground and trampled right through their ranks, hurling them upside down here, there and everywhere. * He uprooted tree trunks and struck out with them, causing them to fall in pieces with a mighty crash, overthrown. * Rakkhasen thumped and slapped the monkey troops. They drew back and he fought with Hanumān himself. * He defended himself bravely, contending with great ferocity for a triumphant victory. * They both died together, Rakkhasen and the mighty Hanumān, there in the



- (25) forest. * All the ogres and all the monkeys died without exception. They are all over the forest. * When Rām heard that Hanumān had been slain he moved his fine army away and departed in retreat. * I had a clear view close by the shore where the army was stationed. They have gone away. It is dead quiet.”
26. * Then Atikāy, highly delighted, took (26) the news straight to King Rāb(ṇ), * telling him what the ogre had said, that General Rakkhasen had fought to the death with Hanumān. * Rāb(ṇ), extremely pleased, stood up and clapped his hands and waved his arms about. Then he put on a fine outfit of clothing. * In his glee he was quite above himself. “Ha ha!” he laughed happily. “Now, madam Maṇḍogiri! * You were full of praise for Bibhek, who is an ignorant scoundrel, full of boldness and not very attentive to duty. * Can you look at me, Rāb(ṇ), and have such thoughts as those? How do you regard me now, Rāb(ṇ), your husband? * You extolled Rām, saying that he knew what he was doing in military matters. You thought you were right about the tactics of mighty Rām, * who has been making a great name for himself through his determination in crossing the vast, gleaming ocean * and sincerely believed that he would attain his desire, which — poor
27. Rām! — has come to (27) nought. * So now he has scrapped the whole idea, gone away and is lost at sea! * I have removed his chief support and they have decamped. They have fled, flustered and frightened!”
- * The evil Dasamukh was full of overweening confidence. He had the parasols of victory put up, enormous, tall umbrellas * filling the great heavens! They were so high up there that it was dark throughout the skies and thus * the light of the sun’s orb was hidden away, entirely obscured and invisible. It was light night. * Rāb(ṇ)’s retinue of officials, thronging from all sides, opened their parasols and put them up, each for his own separate use.

8.27–40. Rām destroys the parasols with an arrow. Rāb(ṇ) takes Sītā with him in his carriage and flies through the air. Rām shoots an arrow which destroys the carriage. Rāb(ṇ) goes up again but, when Rām points a finger at him, he feels faint. Realising that Bibhek’s prophecy of doom for Laṅkā was true, he assembles his army.

- * Then, as the unvanquished elder brother, lord of the three worlds, whose name was Nārāy(ṇ) Rām, * lay on the gold-covered couch on the lap of King Sugrīb, who cherished him while he slept, * his serenity
28. was disturbed (28). The lord, most high, was tenderly watched over by the two monkeys; * Hanumān lovingly held his right hand; Aṅgad kept



- (28) watch and held his other hand. * Bibhek was stationed behind him. The prince now woke up, looked up at the sky and saw the darkness. * Then the lord, protector of the world, roused himself and eagerly questioned the astrologer, Bibhek. * "O Bibhek, the sun is excessively clouded over. Its course is not just as usual. * What is the reason for this present darkness? All the directions are sombre and unlit. We can see no sun." * Bibhek paid his respects, bowing his head, and, with hands placed together, gave careful answer, * "O lord, this is the demon Rāb(ṇ) of our race. He has proceeded, roaring like a lion, * out to the northern palace. And the ministers and pages, 16,000 of them,
29. * are commanded by him to open parasols (29) of victory, which fill the surface of the sky. The heavens are entirely obscured! * They have come to have a look at the monkey troops. He has heard that you, lord, supporter of the earth, have marched your army off in retreat. * And the reason why the sun is invisible, clouded over, on every side just as though it was night time * is because they have opened their parasols and umbrellas and these form a cloud right across the radiance of the sun's orb." * Rām listened to Bibhek's explanation. Then he proceeded to demonstrate his victorious arrow, Ariddhacandr. * He flexed the precious arrow of victory in his hands, regarding far into the sky. * Directing his bow and powerful arrow, he shot towards those parasols of victory and demolished them!
- * Before this, King Rāb(ṇ) had been thinking cheerful thoughts and
30. feeling very pleased with himself. He had questioned (30) his master astrologer. * "Prahēt, my minister, those ascetics, Rām and Laksm(ṇ), have by now set in motion the retreat of their army, have they not?" * "No, not yet," answered the astrologer Prahēt. "At this moment Rām is sleeping * tranquilly on the lap of Sugrīb. At his illustrious feet, the two supreme monkey princes are guarding him with care. * Hanumān is tenderly holding his right hand, while Aṅgad is watching lovingly over his left." * When Rāb(ṇ) heard Prahēt tell him this different story, he grew angry and anxious. His eyes glared. * "I heard Atikāy himself say that General Rakkhasen had fought with the monkeys; * both Hanumān and Rakkhasen died and many others, both ogres and monkeys, came to their end in that forest. * Why, then, does the prophecy from the books of astrology declare quite clearly that Hanumān is still alive? * Atikāy, you said Rām had marched his army
31. away — but Rām (31) is still there! Why did you come and tell me lies?" * Atikāy crouched down low. "Royal lord," he said, "I beg you to consider. * I did not distort the facts — I would not dare. It was indeed one of Rakkhasen's men who came running to me saying that he had fought beside him. * Our ogres and the horde of enemy monkeys,



- (31) striving mightily for victory, had fought each other to the death. * It seems that they saw a different monkey, a particularly tough and powerful one, and they just imagined that it was Hanumān." * The astrologer Prahet cleared the matter up. "The monkey which fought against General Rakkhasen," he said, * "was called Rukkhara: the mighty. He was large, fleshy and bold — just as Atikāy suggested. * Lord, all the monkeys who are in the service of that Prince Rām * are huge, resolute and daring; they are conversant with the books of the magic arts; their race is that of the monkey kings. (32) * And there are some superior monkeys of great power, eighteen of them, valiant indeed. * All of them are audacious and tough. They have performed heroic deeds, showing a power equivalent to that of the determined Hanumān. * They lead a force of soldiers, thousand upon thousand, of great physical strength, supporters of the lord Rām."

* Rāb(ṇ) considered. "Prahet, my minister! With regard to the ascetics, Rām and Laksm(ṇ), what do you think about them now?"

* The astrologer Prahet made his calculations and then said, "He has closed one eye and is flexing an arrow * of which the name is Ariddhacandr, the august. Rām is holding it in his hands and stroking its shaft. * Look straight up in the sky! It seems he has aimed the arrow at the heavens! * Now he has turned to look behind him and is chatting with Bibhek, whose skills are manifold. * And now he is turning to look. He is looking over here! It is probable — or certain! —

33. that there will now be destruction and (33) confusion." * Prahet cried out, "Look! It strikes! Rām has shot his arrow straight here!" * Prahet had not finished speaking his warning to take care when the great heavens were rent. * Rām had sent off the sharp Ariddhacandr. The deafening noise of the arrow crashed through the skies, resounding like 100,000 thunderbolts at one time, with their rumbling reverberations. All the palaces of heaven felt a tremor. * The regal Sumeru made a mumbling noise as if the heaven of the thirty-three would be uprooted and the earth would turn over, upside down.

* Then the eminent master of men stationed his glorious army and went into his pavilion. * His young brother was with him and all those uncountable monkey soldiers * were in attendance here, there and everywhere, thousand upon thousand of them, thronging round.

- * They approached to speak jovially with their sovereign, feeling
34. pleased with (34) their own great powers and forthcoming triumph in battle. * "Laṅkā is within our very grasp," they said, "whatever the number of King Rāb(ṇ)'s demons." * Rām replied to his simian officers and men, saying that he really depended upon their immense strength. * All had the power and vigour of youth, the strength to kill



(34) the enemy ogres and put an end to that race for ever.

- * Then that godless creature, King Rāb(ṇ), descended from the ogres, showed off his powers for victory. * He yoked horses to his carriage, dressed himself splendidly and travelled up into the air across the sky, * taking with him the noble Princess Sītā, royal consort, chief wife of Rām. * Flying magically by means of his demoniac powers, he came to flaunt her in front of Rām. * He raised his victory parasol high above him in the sky and floated along close to Rām's fine
35. encampment. * The afternoon sun was just going down as (35) the high-born prince caught sight of the ogre's carriage, * its royal horses halted in their yokes, grand and elegant, as it went through the air. * It shone with dazzling brightness, glittering with colours, resplendent in the sky. * Rām questioned the astrologer Bibhek, "What is that brilliant object which is approaching?" * "It is a royal carriage," Bibhek answered with respect, "and in it is the demon Rāb(ṇ). In the back of the carriage is your treasured consort, Sītā!" * Rām felt furiously angry with this demon of overweening might. * He who possessed great power in his sharp arrows, took the mighty Bāyavās of astounding properties * and sent it speeding forth to the ramparts which hold the *cakravāla*. * The fine diamond-covered carriage was
36. dented (36). The banners and parasols of victory were flung in all directions, quite ruined! * The sky was clouded, obscured by a darkness. All the corners of the heavens stirred, trembling dreadfully. * The whole troupe of divinities, dumb-founded and in terror, flew away, struggling against each other in their haste, quaking with fear, * while the arrogant demon, Rāb(ṇ), summoned Bisnukār to come and mend the carriage * and make it beautiful as before with decoration and glorious banners and parasols of exactly the original form. * Then Rāb(ṇ) drove his horse-drawn carriage straight up into the air again! * Because of that demon's overweening arrogance, he attempted acts of aggression without a thought about the consequences to himself.
- * Rām's anger knew no abatement; it raged increasingly, deep within his divine, intelligent mind. * "Bibhek, my astrologer!" he said,
37. "Laksm(ṇ), my brother, (37) and all of you men of the army, * this arrogant demon has now gone too far! This is an added affront and harassment. * I would send my sharp arrow Brahmās to strike the demon but it would cause poison to spread and reach the princess." * Laksm(ṇ), Bibhek and the attendants all with one voice spoke to dissuade him. * And so he used magic craft and divine power, mighty strengths of that lord. * He pointed his finger of supreme supernatural power at Rāb(ṇ) — and the latter felt as if he had overeaten, very faint and trembling. * He tossed and turned, shivered and shook and lay in



- (37) the carriage as if he would die that instant! * The driver turned the carriage and horses round and drove back through the air, high in the sky. * Rāb(ṇ) reached home and considered the matter. "I might have died! (38) * The power of my perfect virtue protected my life. That was how I escaped and arrived home. * I am amazed at the power of Rām's virtue; his strength and performance of magic are magnificent. * I was very lucky indeed that I did not die! This Rām is Nārāy(ṇ) in changed form. * He is making an attempt upon the land of Laṅkā. He has already crossed over. However can I stop him? * He is making an attempt upon my person. He can do this — the stars, all-powerful, are counteracting my birth-horoscope! * The signs of the zodiac are against me. The Moon is against me. All are distinctly in conflict with the whole of my established kingdom. * And the outlook for Laṅkā is very bad indeed; the outlook for the whole people and for all our populated areas is bad. * This is what Bibhek prophesied according to
39. (39) the Books, while I myself did not accept what he said! * I went so far as to drive him away in anger. Alas for me! What an ignorant fool I was! * Brothers should stay together, whether they act rightly or wrongly. I have let the enemy take him under their wing — and they will have him as their eyes and ears! * As a learned teacher, familiar with the treatises on the magic arts, he will be making his calculations, conferring with them and giving victory to them! * I shall most likely fall into their hands — my life is at stake; Laṅkā too will go to them. * It would seem that the time has come when I shall die because of Sitā. I shall die and destruction will come to my country too. * Destruction will come to the generals of the royal family and to all the army, the whole force of servants and soldiers. * And all the princes too, powerful and bold, are now likely to meet their death."
- * Then the lord of Laṅkā sent word to the generals to assemble 3,000
40. (40) men. * They came in densely-packed hordes, a vast and mighty host, rank upon rank, endlessly * and waited deferentially in attendance upon the king. The assembly hall of the evil Dasamukh had been made ready. * Rāb(ṇ) was seated upon a magnificent rug in the bejewelled regal hall, in his extensive palace, * where gems were set in the glittering lattices. It resembled the residence of Indr * in the blessed heaven of the thirty-three when all the gods in that far-off heavenly place come to attend upon him.

8.40–56. Rām sends Aṅgad to tell Rāb(ṇ) to take his demons and leave Laṅkā. On the way Aṅgad quells the elephant Bhakkhanes. Aṅgad demands to be placed on a level with Rāb(ṇ) when giving his message. Rāb(ṇ)



agrees first that he shall be level with Kumbhakār(ṇ), then that he shall be level with Indrajit.

- (40) * Now the victorious elder prince required Aṅgad to go with a message to King Rāb(ṇ). * The princes had assembled the huge force of simians, too numerous to count, thronging round them, and * were seated, handsome lords, on thrones in their fine pavilion, their bright, bejewelled dwelling, with a breeze wafting over them. * Aṅgad was to be a royal envoy, taking the message to Laṅkā and acting as spokesman. (41) * Magnificent as the sunlight, possessed of invincible power, the simian Aṅgad * could rapidly memorise the matter and keep it in his mind and was clearly well acquainted with the ways of the world. * He could remember, provide answers, give explanations, speak pleasantly and be proud and dignified. * He was a descendant of the monkey race and also of the line of the great, glorious ogre kings; * and further, he was so immense that, when it was an occasion for being forceful, he was superb. * In the grandeur of his physique, of his family, of his successes and of his personal prestige, that monkey prince was exceptional.
- * The prince spoke words of sweet sincerity, serenely giving * his instructions. "O Aṅgad, you will take my command to the evil Dasamukh. * You will bear the royal message of Prince Nārāy(ṇ) Rām.
42. * I am sending you (42) to King Rāb(ṇ) to give him my explanation of the whole situation: * 'Rām is Nārāy(ṇ) himself in changed form, come to live here in this transformation. * The evil Dasamukh is an erring enemy, a villainous vandal and coward, who has committed the sin of adultery. * His passion has led to a wickedness which is clearly increasing, knowing no abatement or satiety. * And so all the gods have invited Nārāy(ṇ) to be born as the great lord, Rām. * Now the wicked Dasamukh has stolen the princess, beloved of the lord Rām, * and the prince has followed his wife, Sītā, and has just now, after a long time, arrived here. * Why is Rāb(ṇ) still so full of pride? He gives not a thought to the prince's arrow, hungry for its food! * The prince sends this command to the evil Dasamukh: that he should assemble his
43. attendant forces and then depart from (43) Laṅkā. * Otherwise, the prince will take Dasamukh himself as food for his sharp arrow — no doubt of that — out on the battlefield. * Let the evil Dasamukh not delay a moment because the prince is waiting for him.'"
- * When the instructions had been given Aṅgad set off, bearing the message of the protector of men, * and proceeded fearlessly as if to attack everyone in the demon city! * Through his great power he turned himself into seven mighty mountains which sparkled with



- (43) burnished light, * their brightness reaching out, copper-coloured, like the red glow of the sun's rays flashing through the forest. * The glaring light shone as far as the ogre Dasamukh who was astounded when he saw its dazzling radiance. * Then Aṅgad waved his tail round seven times, beating the ground with it, almost smashing the earth, * — and the vast ocean was turned to spattering spray, crashing waves and
44. white horses (44)! * A mighty tremor went through king and kingdom. It seemed as though the quaking, shuddering Laṅkā would be overturned. * "This is extraordinary," thought Rāb(ṇ). "What monstrous noise is that, resounding with mighty reverberations?" He sent an official galloping off on his horse to look at the gate of the fortress. * The ogre saw the radiant Aṅgad, his tail lying trailing along the ground, * and informed the demon lord, Rāb(ṇ), that there was an enormous monkey there. * Then Rāb(ṇ) commanded him to tell the demons on guard at all the gates of the fortifications, * officers and men, to barricade the entrances of the fortresses, their weapons ranged together in close formation at the ready.
- * Aṅgad, moving forward swiftly and smoothly, intrepid, undismayed by the ogres, * broke down the gate with a kick and, lion-like, proceeded to destroy (45) the fortress of many ramparts. * Five thousand ogres were beaten and crushed to death in the outermost stone ring of the fortifications. * Aṅgad crossed straight over that fortification and proceeded as far as the rampart of iron. * He considered it quite unnecessary to kill the very ordinary demons who guarded the gates * and therefore stepped forward across the iron fortification and across the bronze fortification * to reach the decorative brass rampart and cross, without a care, to the copper rampart. * But there, his expression wild for he was in rut, was the powerful Bhakkhanes, keeper of the central area.
46. * The teachers and aged Brahmins (46) were making sacrifices outside the city. They had begun their ritual there and were murmuring prayers, meditating and praying for victory: * that the country might have peace and be without fear; that any sinister threat to them should vanish; that they should vanquish such foes as attacked them; * that the king and people of that pleasant land should be content and the royal family well and happy; * that the army, officers and men, should be free from illness, every one, through the power of their virtue; * that such peace should come to the royal city as the Brahmanic scriptures foretell — with accuracy as a general rule — for the king; * that there should be peace and prosperity at all times with the forests fruitful and food of all kinds in plenty.
- * And just then Aṅgad proceeded towards the centre of the mighty



- (46) city. * He brandished his sharp, bejewelled sword and called out threats. "So, you demons! I am here! * I shall capture the whole city of
47. Laṅkā. I shall thump your heads until they are bruised and swollen (47) and all the hair drops out! * I am Aṅgad, the mighty, and I bring the royal command of Prince Rām Nārāy(ṇ)." * Then Bhakkhanes' oil burst forth and flowed from its sac, spreading, seeping as far as his mouth. * As it flowed he approached, with mouth agape, to fight fearlessly with Aṅgad, both of them with mighty strength. * Those adversaries met and fought against each other while the demons fled, raising the dust in clouds. * The *kumbhaṇḍa* ogres scattered, terrified, in all directions into the far distance, all quaking inwardly. * A rumbling sound like that of a storm reverberated in the skies while the waves of the sea brimmed over, pouring in different directions. * Everywhere, earthquakes were felt. All the animals scattered. Elephants and horses went off from their stables in all directions. * And the people were fleeing away all around. The magnificent Aṅgad was fighting with Bhakkhanes. * Aṅgad fended him
48. off and attacked him with casual (48) ease. He grasped hold of Bhakkhanes by the neck, applying pressure and said, * "Bhakkhanes, you evil good-for-nothing, I would put you to death this very moment * but I fear that in every foreign land the word would go round that, as I brought the royal command, * a strong elephant came out to fight me. This would seem to degrade that royal command of my master for my person would be sullied * and the heroism of the master of men would be clouded over by this fight with the wretched elephant who guards the city centre. * And what honour will result from this which might be sufficient to elevate me in time to a position of glory? * Well, Bhakkhanes, pull yourself together. In the course of time, you will suffer the most fearful terror. * The lord Isūr gave you your name, letting you be called Bhakkhanes. * How can you treat so nonchalantly the special
49. order of (49) Prince Nārāy(ṇ) of mighty power? * It was Nārāy(ṇ) and the lord Isūr himself who placed you in this world to be born with this form. * Tomorrow word will reach Rām. He will destroy Laṅkā and Rāb(ṇ) too, will be eliminated. * He will liquidate all of the demon race, all the arrogant ogres. It will be the end of the kingdom of Laṅkā. * Where will you put yourself to escape from that sharp arrow, the great, unvanquished Brahmās?"
- * Then Bhakkhanes was afraid as he heard those words from the prince's royal messenger. * Quivering and quaking, he ran pell-mell into the hermitage where he stayed in the shade. * "Aṅgad," he said, "you go. I will stay in this outer place. I cannot oppose you. * You bring a message of authority from the great Nārāy(ṇ). Off you go, then,
50. in your own way. (50) * It seems likely that you will capture Laṅkā and



- (50) destroy Rāb(ṇ) as well. O why did he steal the prince's wife? * It was because of his vile baseness and failure to realise that the prince would destroy him completely and that * death and destruction would come to his beloved young brother and sons and to all the military force, officers and men, all of them. * And now it is hardly likely that we shall remain alive, we and Lord Rāb(ṇ) himself and all his kinsmen! * Destruction will come to the whole city of Laṅkā as it falls straight into the hands of Rām and Laksm(ṇ)!"

* Then the mighty King Dasamukh had heard the excessive noise made by Bhakkhanes and Aṅgad * of victorious power, as they fought each other. He sent a page to run and have a good look. * Aghast, he came to report to Dasamukh. "A bold monkey (51) is fighting against Bhakkhanes! * But it will not be very long now before he is dead for he will be defeated by the might of his arm. Bhakkhanes will get him!" * A further page returned and approached to tell his news. "Lord, Bhakkhanes was just now * butting but with diminishing strength — to the point of defeat! Aṅgad pursued him, sending him running off to the shelter of the hermitage! * For Aṅgad is extremely angry. He is an important messenger from Rām. * At the gate he met with Bhakkhanes and wildly went after him. He is a huge, determined, loudly menacing creature. * Aṅgad crushed him almost to death but Bhakkhanes struggled free and managed to reach the hermitage in a dejected state. * Aṅgad has now gone off to stop and rest in the court of Law on the right."

- * Rāb(ṇ) heard about the messenger of Rām and gave orders to lay rugs in the bejewelled hall, * to have plenty of chief ministers duly present and (52) paying attention in case the message caused hostilities to break out. * Royal lions and elephant-lions went stamping along and strong elephants with their marvellous trappings, rank upon rank. * The driver of the royal carriage and horses waved an iron rod. He was armed with sharp arrows and all kinds of equipment. * Military officers were distributed along the way, guarding every point of entry. * When all was ready, a messenger was sent to tell Aṅgad to approach and pay his respects to His Majesty. * Aṅgad made it clear in accordance with protocol: "I, the important royal messenger of the overlord, Prince Rām, * and, moreover, the son of Bālī, am sent by my sovereign, the lord Rām. * When Dasamukh gives me a seat, with whom shall I be on a level, in view of the honour due to my royal orders?" * Then the messenger went to inform Rāb(ṇ) of (53) Aṅgad's instruction.

* Rāb(ṇ), shaking with rage, made an effort to suppress his feelings and replied, * "My chief ministers and officers, you must take care,



- (53) each one of you, and not be forgetful of yourselves. * In the past a common white monkey came and engaged in a fight about taking fruit. * The result was the destruction of our army, including my beloved son, Sahasakumār, for he died too; * and when the proud Indrajit shot arrows to surround him and they dragged him this way and that, trailing him as they brought him along, * he kicked them down, chased them until they sulked and hid. They only just got him here — and then he tricked us with his lies! * He destroyed our whole city — our fault for not using our brains! * And now the son of Bālī himself! We should regard him with circumspection and protect ourselves rigorously. * We will carry out a ruse so as to capture him successfully. As he approaches
54. (54) we will give him a good beating, all of us helping, and we will kill him. * We will not let him escape to reach the palace. We will have him put to death in the courtyard. * First, however,³¹ we will tell him we are treating him as a person of substance with a most elevated seat, while we receive the royal command * and that we shall let him have a place equal to that of the great Kumbhakār(ṇ), the young prince, our brother, who has no equal among the ministers.”
- * Then King Rāb(ṇ), having thought it out, sent an official to go and arrange a room for receiving Aṅgad, * saying that now he had prescribed that Aṅgad should have as elevated a seat as that of his own young brother, * the mighty Kumbhakār(ṇ) himself, born of the same womb, his second king, who was great indeed. * Aṅgad instantly replied with a rebuke, * “You rascal of a demon page! * I ought to be placed on
55. a level with Rāb(ṇ) because (55) the command of Rām, my magnificent lord, * has pervaded my whole body. His divine command is quite clearly in every part of me. * My body or mind, as I wait to expound the message, or my words as I do so are all an essential part of his command. * How can you let me be placed on a level with Kumbhakār(ṇ) as though my visit to Rāb(ṇ) were a social one?” * The ogre official went to inform Rāb(ṇ) of Aṅgad’s message. * “Well then,” said Rāb(ṇ), “run and rouse Aṅgad and have him come straight here. * He will be placed as high as Indrajit, my eldest son, of surpassing nobility, scion of a royal line of kings.”
- * The official went back and respectfully approached Aṅgad, inviting him to go along. * “His Majesty King Rāb(ṇ),” he said, “has sent me to
56. speak with you, Aṅgad (56) of great might. * He will allow you to be seated as high as Indrajit, his own eldest son, * close to the grand, royal throne, raised on a royal rug and beneath a canopy of white parasols * in the forecourt of his palace of bejewelled tiers, very close to the great king and beside the prince. * His Majesty would have you go straight there because he wishes to hear the message you bring.”



8.56-67. Aṅgad kills the ogre soldiers round him, enters the palace and places himself as high as Rāb(ṇ), by coiling his tail and sitting on it. Rāb(ṇ) sends for Maṇḍogiri, Aṅgad's mother, so that he shall at least pay his respects to her. Aṅgad gives his message, fights his way out, kills four ogres sent to catch him and reaches home.

* Then Aṅgad, in the middle of the troops of soldiers, had no fear of the demon throng and was ready to be off. * Lions, elephant-lions, tigers, elephants and horses and uncountable ogres crowded round him. * They wielded every kind of vicious weapon, drawn or raised, here, there and everywhere, athwart each other and impeding each other, in densely-packed array. * Aṅgad knew them; they would kill him. So, bawling out loudly, he went to the attack, bringing them, terrified, to an abrupt halt. * The ogres received a shock and went
57. quite pale with fear. (57) In their bewilderment, they stabbed and struck at each other! * The elephants went off after each other, noisily contending against each other with their tusks and going swiftly round and round in tumbling confusion. * The royal lions, elephant-lions, lions, horses and charioteers were overturned in a tumultuous whirling mêlée. * Loud yells resounded from their gaping mouths as ogres fled, moaning. Piercing shrieks were heard as, in a daze, they turned frantically round and round. * They hacked with their knives and, with heavy, thudding sounds, they ran, forcing a way, flinging, beating, stamping, pounding. The din was excessive. * It seemed as though there was a tornado with the wind whirling, whistling and whisking up objects.

* Hearing this noise, the evil King Dasamukh thought the ogres had surrounded and captured Aṅgad and had just put him to death * but, when he opened the window and stood up at it, he saw his forces dead. He signalled by a wink to all his officers. * "Let us take no notice," he said, "and behave as if we did not know. Let us pretend we have
58. assembled to wait for him." * He sent a (58) messenger to go and summon Aṅgad, telling him the king wanted to hear the actual message. * Aṅgad should come immediately; the king was expecting him. He should proceed there that very minute.

* The huge Aṅgad, so capable, resolved to go into Laṅkā alone. * Eagerly he looked at the magnificent city through the gate by the high eastern rampart. * Glittering jewels of all nine kinds²⁷ adhered as a decorative design to the pinnacles of the glorious palace. * In a myriad tracteries of gleaming gold were set forth tongues of flame, stars of splendīd brilliance. * The royal couch of gold, bejewelled, was beautifully sculpted in the form of flowers; and in the court were



- (58) sparkling mirrors. * Everywhere there were dignified attendants in great numbers, beautifully adorned. * Aṅgad looked at the superlative women of the court, like divine *apsarās*, godly ladies of the heaven of the thirty-three. * Some held lotuses for garlands; they were plucking and shaping the flowers (59) and petals and spreading them out to plait them. * Some were smoothing their pretty faces; some were combing and braiding their hair and putting in it the golden flowers of the *Crinum asiaticum*. * With garlands entwined round their necks and with eyebrows like bows, they were the most elegant of women. * They were amusing themselves. Some were laughing delightfully, some chattering in a happy crowd together. * Their eyes were bright in their eager faces. Their lips were covered with betel. They smiled prettily with blackened teeth. * The beauty of some was in their lithe bodies; their breasts were like golden fruits placed upon them. * Their cheeks were full; their ears, decked with earrings, gleamed with comely whiteness. * The evil Dasamukh, the high and mighty, had heavenly maidens ready to hand in attendance upon him. * Aṅgad saw all these splendid indications of high rank, the numerous important ministers and the possessions in endless plenty. (60) * No bird of any kind could fly high enough to pass over the ramparts of Laṅkā!

- * Then the prodigious Aṅgad, undismayed by the demon throng, went straight into the palace, * past Indrajit, and approached to take up a position level with the evil Dasamukh! * He saw Dasamukh raised up on the coverlet of his throne decorated with crystal, sapphires, coral and other gems. * To make the royal message seem more important, Aṅgad wound his great long tail round and round, writhing, encircling. * He folded it round to sit on it, winding it up in many, many layers. When he sat down, he was raised up very high, * higher than Dasamukh! The latter, furiously angry as he perceived this, glared directly at him. * Aṅgad put his feet astride and leaned backwards. Rāb(ṇ) felt crosser and crosser but suppressed his anger and affected a mild manner (61) * because it was his intention to ask questions about the message and then, when he had everything clear, he would of course capture and kill Aṅgad.

* "Well, Aṅgad," Rāb(ṇ) said, "since, my boy, you are the son of Maṇḍogirī, * fathered by King Bālī, and I am your mother's husband, why do you not show me some respect? * After all, I am your step-father. Was there ever anything so stupid in the world as your behaviour? Don't put on such airs. * Even if you do not raise your hands politely, do at least consider sitting properly. * If you want to know the answers to questions about your origins, my lad, they are low! I fear you are not on a level with princes. * But your mother,



- (61) Maṇḍogirī, attends upon me as my beloved queen. * Even if you do not show respect to me, what about her, then? How could you not show respect to your mother?"
62. (62) * Rāb(ṇ) sent a page to summon his treasured queen and Maṇḍogirī arrived. * Aṅgad thought deeply. When he looked at her and definitely recognised her as his mother, * he raised his left hand as far up as his stomach in greeting to her. "I am happy," he said, "to offer my respectful greeting to you, mother. * You are equal to five lotuses. I bear a most profound sense of gratitude to you, as deep as the ocean. * As for offering one hand in giving my respects, it is in recollection of what you have done for me, O queen. * When I was conceived with all my five parts and lay in your womb, * the simian king, Bālī, scooped me out of your womb and took me away to care for me. * I am taking the opportunity offered by Rām's command; this left hand of mine salutes your revered womb. * Even the enlightened Buddhas, numerous as the grains of sand,³² would not have avoided
63. (63) being conceived. * They praised the great good done for them by their mothers. This is called the 'maternal benefaction' and it is unique, matchless.
- * "As for you, Dasamukh, lost soul that you are, what good have you done me that you should dare to tell me to show respect to you? * All you have done is great harm to all beings. You have gone so far as to steal a wife, heaping crime upon crime. * When my father was still alive he captured you, tied you up and put you at the foot of my hammock * to swing it and rock me. Your ten mouths sang suitable songs — rather loudly and clearly! * If I raised my hands in salute to you, it would really be totally ridiculous — an act of forgetful muddle-headedness! * To greet with deference the servant who had to rock the foot of my cradle would be to besmirch my honour.
- * "Now, evil Dasamukh, the lord Rām sends me to speak with you.
64. (64) * Kindly listen to the royal Word, the command and message of the prince, our noble lord. * Rām is no other than Nārāy(ṇ) himself. The gods of all the ten directions invited him to come * because you, the evil Dasamukh, plundering villain, came guilefully to steal and ravish the wives of the gods from all regions * including the six far-away heavens of desire. All were the lovers of the crafty demon Dasamukh. * And it was not only goddesses that you stole; you stole Rām's wife, his noble consort and loved one. * At this very minute, the prince is coming after you, intending to find his noble consort. * The prince has been on his way here for a long time. All his unvanquished arrows are at the ready, starved of their food. * The prince instructs you to prepare your throng of attendants to be off to the war at the

(64) double! * The prince will have you as food for his sharp arrow out there
 65. on the battlefield — no doubt of that! * Do not (65) think of dilly-dallying because the prince's arrows are all hungry for food, their stomachs hurting." * Having made his speech, Aṅgad stretched out a hand for some betel from Rāb(ṇ)'s tray and nonchalantly chewed it there and then!

* As to King Rāb(ṇ), he was in a furious temper once again, his uncontrollable anger renewed. * He rose and went to slap Aṅgad but Aṅgad slipped out of the way and knocked Rāb(ṇ)'s hand away. * He struck back at the evil Dasamukh who received the blow and fell over in a deep swoon. * The vast horde of godless creatures warily prepared themselves and then surged forward pell-mell, all jabbering, to surround * Aṅgad, who let them encircle him closely. Some grasped him; some came round him and pressed tightly upon him; * but, as Aṅgad steeled himself, his long tail, which he flung round and round, tightened firmly on the demons, enveloping them. * Then he leaped up in the air,
 66. whisking away the sunstone from (66) Rāb(ṇ)'s head! * As the powerful Aṅgad sprang up into the air, all the demons enclosed by his great tail * were torn loose and scattered in pieces as though someone had cut them up with a sword. * And the pinnacle of the palace was dented as well, as Aṅgad gave it piercing blows before flying far into the sky.

* Meanwhile Rāb(ṇ) became conscious and opened his eyes. He stood up and seized his sharp sword and his great bejewelled weapon, the wheel. * Just then four *kumbhaṇḍa* ogres, who were *aides de camp*, of enormous size, bold and brave, * approached to dissuade Rāb(ṇ). "Let us do this for you. We can capture Aṅgad. * Lord, we beg you, please be calm. Let your mind be free from worry." * Then the four gigantic ogres
 67. went in a flash far up into the air and (67) strove mightily to catch up with Aṅgad. * The latter, as he flew, looked back and, seeing the ogres pursuing him, turned unhesitatingly and waited for them. * The *kumbhaṇḍa* ogres swiftly came through the air and caught him up. They fended and countered, all fighting together, hovering up there in the sky. * The ogres joined forces to enter the contest, vying with each other. The mighty monkey, transfixed, motionless, did not flinch. * He gave forth a deafening cry at the demons, turned and assailed the heads of the *aides de camp*, the great *kumbhaṇḍa* ogres. * They were destroyed, all four! Their severed heads fell down to earth. * Aṅgad turned back home to tell the news to the great master, Prince Nārāy(ṇ).

8.67–9.1. Rāb(ṇ) decides to send Kumbhakār(ṇ) to destroy Rām's army. Kumbhakār(ṇ), wishing to restrain him, reminds him that the whole course



of events arose from Sūrapanakhā's wilfulness. However, when accused of being afraid, Kumbhakār(ṇ) agrees to go.

68. * Then the demon king, Rāb(ṇ), learned how (68) his officers, ogres of royal descent, * had died, how all of them had slumped down annihilated. Rāb(ṇ) shook with a fury like the fire which burned in that bygone age. * He spoke. "My great prestige as a man of substance has turned sour. My distinguished reputation as one of the line of the most mighty Brahm has turned sour. * It is not right that they should be killed, that they should admit defeat at the hands of mere mortals and four-footed monkeys. * So now I will obliterate both those men and their feeble-minded jungle apes. * We will have our revenge — and just let them see what a shock it will be for them! We will not have this ridiculous behaviour, this unawareness of the might of Rāb(ṇ). * This time, to quell them, I must use the powers of Kumbhakār(ṇ). He shall go forth to fight and achieve a heroic victory. * For he has mighty strength. He possesses a sharp club³³ of great efficiency which can lay
69. low all the (69) three worlds. * Brahm granted him this, placing it in his hand, to make him the foremost man in the army of the demons."
- * Then Rāb(ṇ) commanded an officer to tell his princely young brother, * Kumbhakār(ṇ), to come with all haste to attend upon his king and elder, Dasamukh. * The ten-necked one explained what had happened so that his beloved brother had a good grasp of the situation. * Kumbhakār(ṇ) was a prince who adhered to what was right and, when he thoroughly understood the matter, he begged to disagree. * "Lord and elder," he said, "do not start this enmity. * The whole reason for this situation is Sūrapanakhā's saucy desire for a human husband — in conflict with our conventions. * And you, my lord, did
70. not keep to the ten-fold law of kings when you were a party (70) to the furtive stealing of Sitā, * chief consort of that prince who is journeying on foot through the forest as an ascetic, the great and powerful Nārāy(ṇ) Rām. * To act like this was out of keeping with the practice of kings, out of keeping with the way of the Law. I beg you, cast aside your lustful passion. * Please hand Sitā back to Rām. From then onwards there will be peace and tranquillity. * The whole people, both within the city and outside it, will be content; the chiefs of the demon kingdom will be content. * Rām is the *avatār* of Nārāy(ṇ). There is therefore no one who can defeat him in battle."
- * Listening to these reminders from Kumbhakār(ṇ), Rāb(ṇ) was terribly angry and stamped his feet with resounding thuds. * "What temerity the rascal has! To dare so lightheartedly to oppose me! To say that I go so far as to be lustful in passion! * He would be subservient to



71. monkeys! He is afraid of two humans. He does not dare (71) to hold up his head and go out to fight! * He comes to tell me of his disapproval and oppose me, not daring to confront them in battle. He extols the might of the tough Rām. * I am sorry for the race of demons. They admit defeat at the superior hands of Rām and Laksm(ṇ)!"
- * Kumbhakār(ṇ) heard these words of clear purport from the ten-faced king and spoke eagerly. * "I am not afraid of anyone! If it is your royal desire, send me to fight. Then I will offer * my life, with no thought of myself. I will endure death and destruction. I will do battle, offering my skills to you, my lord." * Hearing this, Rāb(ṇ) was delighted. He changed his attitude and said, "Well now, *this* is my own young brother! * I want you to go out to the contest and win an outright victory. The achievement of your powerful right arm shall be remembered until another age." * He gave orders to Mahodar to marshal the army; to have it done at the double, so that they would be able to march off on their mission in good time.
72. (72) * Then Kumbhakār(ṇ) took his leave and decked his person handsomely in the ogre style with the trappings of war. * He led his men directly towards the dwelling of Rām and Laksm(ṇ), feeling eager to join battle. * And so, with much clamour, their army went forth, a vast force indeed, dispersing through the forest. * At that time the princely Rām, resplendent as the moon's circle, was in his pavilion, * in the midst of this army, of which the fighting sections, reaching out in all directions, in close formation, waited in attendance upon their lord.
- 9.1. (9.1) * The monkey host, vast beyond all norms, was eager and excited, ready to strive in the contest, blow for blow, giving of their best.

9.1-13. When Kumbhakār(ṇ) surrounds his army, Rām sends Bibhek to invite him to come over to them. Kumbhakār(ṇ) refuses and criticises Rām for killing Bālī. Rām sends Bibhek and Laksm(ṇ) to explain that Bālī's death was due to retribution.

* The whole demon army, with its sections of the left and right all combined, accompanied Kumbhakār(ṇ). * A deafening clamour resounded. Overweening in confidence about their attack, they were eager to contend and deal their blows. * As they invaded the forest with crashes and thuds, their noise rose up aloft and the earth was stirred by a tremor. * They marched up close to the army of the master of men, drawing up their ranks, paying attention to the formation of their troops, * distributing them and stationing them so as to face the



- (1) royal enemies and join battle along every route, in every gap and at every point of infiltration. * When night came to the heavens and, with its cover of darkness, made the sky disappear from view, * Kumbhakār(ṇ), the mighty, had completed his encircling action. He approached to take a secret look at the army of the great Rām.
2. * (2) The two princes were seated in their pavilion of victory with its bejewelled decoration, their large, lofty palace of gold. * Like the shining moon, glowing with burnished light amid its throng of stars, * so was the Lord Nārāy(ṇ), attended by all the royal simian soldiers and their officers and ministers. * The prince looked up at the distant sky and saw it was as if the glowing star of Venus, twinkling * at the other brightly-shining constellations had no disfigurement in its radiant beauty * but had two orbs set closely together! No cloud was there to mar or cover them. * The prince, the great, enlightened One, spoke to the astrologer Bibhek, questioning him. * “O Bibhek, we have come here, bringing our army of great simians, * and have built a road to cross (3) the mighty sea, uniting to capture this kingdom and to fight for victory. * Now Venus has two stars rising in the heavens side by side! * What is this: bad or good? Do investigate how things are, using your capacity to explain events.”
 * Bibhek saluted the master of men and addressed the great princes, * “Lords, this is the young brother of the demon Rāb(ṇ), mighty in deeds of surpassing heroism. * He is known as Kumbhakār(ṇ), the great, the victorious, and is second in rank only to King Rāb(ṇ). * With regard to the appearance of these two stars of Venus close together, they are the gleaming gems * set on the top of the crown of the royal Prince Kumbhakār(ṇ). * At this moment, august lord, he is himself approaching to look at your army.” (4) * The prince heard Bibhek’s able description of the appearance and heroic might * of the great and renowned ogre, Prince Kumbhakār(ṇ), of his prodigious physical strength, * of his determination and of his fine, large build. He was clever, quick and bold. He was astonishingly — splendidly — immense.
4. * Then Rām spoke with words of sweetness to Prince Bibhek. * “Please go, Bibhek, to your elder brother. You will speak out against his plan. * You will not let him now wrongfully contend against my mighty power. It would not be easy for him. * I am Nārāy(ṇ) and this arrow of mine, my usual one, is Death. * Even if there were as many as a hundred thousand arrogant enemies, none would succeed in passing beyond my arrow! * And that is why I am rather unhappy concerning
5. (5) the great Prince Kumbhakār(ṇ) whose descent is from the race of royal ogres. * I would have you go straight to him now and tell him to



- (5) come and stay with us. * *I will give him a position of greater honour than that of any demon lord of Laṅkā.* * Bibhek had bowed and clearly heard with pleasure the honey-sweet message of the lord of compassion. * Showing great deference, he committed the message to memory. * Bibhek took his leave respectfully and, bearing the command of the lord, Rām, * went to the place where Kumbhakār(ṇ) was, renowned ogre of the ancient line of the ten-necked King.

- * Then Kumbhakār(ṇ) urged his ogre captains, in charge of all their soldiers to the left and right, * to (6) select groups of ogres, choosing those who were courageous and likely to be useful at striking blows on his behalf. * He had them place every officer and every ordinary soldier in a section with a commander. * When this was done, Kumbhakār(ṇ) saw his young brother, Bibhek, arriving. He smouldered with anger. * “Well, Bibhek,” he said, “I would say that, in turning insolently into an enemy of your own elder brother, you commit a heinous crime! * You have dared to betray me, your elder, by bringing Rām across the ocean³⁴ to crush Laṅkā. * I shall put you to death, because you are in league with him.”

- * Then Bibhek replied to him, “Lord and elder, do not be so quick to anger. * I am not here with the desire of doing harm to you, my august brother. * I bring (7) a kindly message from Rām of mighty strength, who has brought to perfection his power for heroic deeds. * The prince’s heart is wonderfully merciful and mild. He is exceptional! * He is outstanding for his adherence to the Law. He is leading all beings across to the delights of heaven. * Just now his royal command has been graciously given to me, his servant, to come directly * to you, whose power surpasses that of other demons, to you, the mighty, the much-admired. The lord Rām has now acquired, by his power for deeds of prowess, the greatest authority. * The prince observes the precepts in the practice of asceticism. His performance of the magic arts is always as efficacious as he wishes, * because in the time of the second age of the world, he was Nārāy(ṇ), lord of the three worlds. * Now in this third age of the world the prince has become (8) Rām. * And now Rām feels particularly kindly and welcoming * towards you, my august and princely brother. He is afraid you may be killed by his sharp, destructive arrow. * That is why, my lord and elder, the prince has sent me as his envoy to bring his command to you. * If you set your heart on being the loyal and devoted servant of him whose merit deserves praise, and go to be the attendant of the lord and protector of the world, the Prince Nārāy(ṇ) Rām, * he, in his serene compassion, will elevate you with the greatest honours, * letting you be shaded by a fine, tiered, white canopy and sit on a throne on a level with his young brother.”



- (8) * Then Prince Kumbhakār(ṇ), having heard the will of the lord, Rām,
 9. * spoke. "O Bibhek, you bring (9) a message which is sweet to hear and bears the mark of the prince's compassion. * But I bear the order of the king, our elder, my great sovereign and lord. * How can I cast aside the command of my dear king? I fear that would be to go beyond the limits of the established laws for service to the king. * I would be ashamed on three counts. First, there was that time when the royal Prince Rām * shot his arrow and himself felled King Bālī, — very wrongfully, to all appearances. * Bālī had been without a single fault upon him. It was just a quarrel between two brothers. * Why did Rām let himself, who was so great, be the subject of slander? * As for the retribution, Rām could not escape it; it bound him. * Second, if I were
 10. to stay with you as his servant, Bibhek, * what if you and I (10) who are brothers should quarrel? It is probable that I should be like Bālī! * And it would be a source of calumny for me as for you, to have abandoned an elder to go over to Rām. * I say it is transgressing the ancient established laws for you to go and be the enemy of your elder brother. * The elder is equal to a father. You should not have done him a bad turn in return for his bad turn to you. * He is our lord. How can you have the temerity to treat your elder brother with scorn? * And then, it is not right that you should be the bearer of this royal message or lead this crowd of apes * who have struggled to build a road in the sea to come and destroy the ancient city of Laṅkā. * Your attitude, as I see it, is extremely hostile. You do not realise what a disgrace this will be in future times and far-distant places. * Matters involving dishonour are not usually regarded lightly by the wise.
 11. * Thirdly, take the demon King Rāb(ṇ) (11) the mighty, of surpassing prestige and prosperity, * whose charming court ladies, in their tens of thousands, are so fine, divine beings, every one. * Now, Rām had just the Princess Sitā as his royal consort * and Rāb(ṇ) went to the length of stealing that chief wife from the master of men — a quite lawless act as one can see. * Because greed is his first consideration, he gave no thought to the great suffering which would have to be borne. * O, Bibhek, this is why I feel afraid that now I also may be affected by his disgrace. * I would prefer to die instantly now rather than become the servant of that great prince, Rām! * Now you go and give this information in accordance with my instructions to those two princely lords of the earth, will you? * I ask the prince to make his force ready
 12. with care and come out on to the battlefield to fight. We shall be (12) rivals in the performance of heroic deeds. * As for my becoming the servant of Rām, I have no thought of joining him!"
 * Bibhek took leave of his brother respectfully, returning directly to



- (12) Prince Rām. * Bowing and saluting with palms together, Bibhek told everything to the prince as Kumbhakār(ṇ) had told him to do. * The two princes reacted with annoyance. “We must send a message concerning this slanderous criticism! * Bibhek, will you please go and inform him of the following matter. With regard to my shooting Bālī, * the reason for this had occurred much earlier. For King Bālī had made a promise * that he would give his queen, Tārā, to his young brother, Sugrīb; and having done so, he broke * that promise, made on oath. Since he was not true to his word, retribution came to cut off his life. * And so it was that he was destroyed by the sharp arrow, Brahmās,
13. (13) the great magic weapon of superlative victories, * which gave the august King Bālī the chance to reach the kingdom of heaven, abundant in riches.” * Then Bibhek bowed in obeisance and respectfully spoke to his sovereign, “O supreme lord, * with regard to conveying your most righteous words, the expression of the distinguished thoughts of your marvellous intelligence, * I cannot go alone, because he has no mercy, no forbearance, no power of reflection. * I beg that the young prince may go with me. Then he will be respectful.” * The prince realised that this was true and sensible. After reflection, therefore, he of the line of Bodhisatvas * ordered his young brother to take with him a large force of monkeys, with their officers and ministers. * Bibhek and the master of men raised their hands, bowed and took leave of the elder prince.

9.14–25. Kumbhakār(ṇ) attacks Bibhek and Laksm(ṇ). His magic weapon strikes Laksm(ṇ)’s foot and from it a huge strychnine plant grows. Hanumān is sent to the Hemabānt to fetch three ingredients for Bibhek’s cure for Laksm(ṇ). Then he is sent to Laṅkā to bring, from beneath the head of the sleeping Rāb(ṇ), the stone needed to grind the ingredients. When a little more time is required Hanumān halts the sun’s chariot in its course. Laksm(ṇ) is cured.

14. * Bibhek and Laksm(ṇ) took the message commanded by the lord Rām, who observed the Law, * to the dominating, cruel Kumbhakār(ṇ), who glared at them as he caught sight of * them arriving. Angry and taken unawares, he summoned his men. * Instantly his forces were everywhere about the place. There was nothing but ogres, a gleaming sea of them! * Some swaggered in groups, raising their arms in threatening gestures. Some displayed their confidence in their javelins or their spears or stropped their sharp knives. * Some made obeisance, giving their good wishes to Prince Kumbhakār(ṇ), most capable of fighters. * Kumbhakār(ṇ) watched his retinue of soldiers of gigantic



- (14) size, eager and excited to a degree. * He bore a club³³ of superlative power. Immense to look upon, (15) he stamped on the ground. * Unafraid, he whirled round his combined missile and pike with all his might. The earth was shaken by a tremor. * He hurled this pike at the feet of Laksm(ṇ). The prince lost consciousness with the terrible shock. * Then, attached to the pike, there grew a shoot of the strychnine plant! It sprang up and up, clearly seen in the sky, while * the other end of it went deep down into the earth as far as Pātāl! Rām, the elder, was filled with fear. * He came down from his pavilion of victory and comforted his young brother, placing him on his lap. * Embracing and caressing him, he wept in sorrow. He shook with emotion, losing all sense of what he was doing. He spoke his thoughts.
16. * "Alas! My young brother, I grieve for you, struck (16) by that terrible magic pike! Some wrong-doing of yours is manifested in this awful retribution, this most cruel suffering. * Yet while you have been with me you have been blameless! In all the words that you have spoken to me, my darling brother, you have been loving and honest. * You were as close to me as the shadow which accompanies my body. And even then it can come about that I should lose my dearest brother!" * The prince lamented most plaintively, thinking of the good deeds which his brother had done for him — good deeds without equal. * As Rām mourned increasingly, writhing on the ground, Bibhek spoke to his sovereign. * "Lord, do not be troubled so about the young prince. It shall now * be my task, as your servant, to stay and look after your young brother, lord of the earth, until he is recovered."
17. * Bibhek expressed (17) to Rām a request that Hanumān should be sent to the Hemabānt to fetch some precious medicaments of the gods. * Hanumān, the mightiest of all, understood and was ready to help. * Bibhek had consulted the treatises. He gave orders to Hanumān, the trusted confidant of their lord, * to fetch the ingredients for a divine prescription: first, to fetch a beautiful lotus bloom with stamens; and * next, to fetch clean, pure water from the nine pools, and some urine from the king of the oxen. * Mighty and dependable, Hanumān took leave of the prince and
18. went through the air towards the forests of the Hemabānt. (18) * He made his way over all the mountains and reached the place of the nine celestial pools. * The royal *nāga*, who was keeping a watchful eye for the demons, caught sight of the princely lord of the simians, soldier of Rām, * about to go and draw water from the nine pools, source of the special ambrosia. * Realising that this was an instruction of Bibhek, the *nāga*, carefully attentive, reared with opened hood to cover and guard the water * so as not to let Hanumān approach and draw it as he



- (18) intended. * Hanumān, powerful in deeds of prowess, darted through the air, demonstrating his might. * With an effort he changed direction and, with enormous power, jumped on to the reared head of the *nāga*, so that it sank down * and he reached the group of pools. Hanumān, the successful, was able to draw the heavenly water * and go through the air
19. to the region of the king of the oxen, whose power was (19) like that of a royal lion.

* Seeing the monkey prince, the king of the oxen shook his head, waving his horns round, while he blew a gale through his nostrils, * a gale as strong as the whirlwind which ends an age within an era! * It blew the strong son of the Wind-god swiftly and speedily to a distance of many leagues, * all the way to the far-flung *cakravāla*, like a bit of cotton floss blown up high into the air. * Hanumān, the strong and mighty, inflamed with anger, so that his breast burned with his fury, instantly used his great powers to fly all the way back. * He managed to creep along behind the king of the oxen, with great bravery, and, seizing his tail, to twist it tightly, * winding it round with a sudden spurt of force. The king of the oxen almost died! He could not help but make

20. water all over the place! * The unique Hanumān (20) grandly gesticulated with outspread arms and brandished his sword triumphantly.

* Having acquired the urine of the king of the oxen, he quickly went through the air to obtain the beautiful lotus bloom with stamens.

* Now, for this ingredient for the prescription, the mighty Hanumān, not knowing the plant, * broke off and lifted up the whole mountain! Taking it in his hands, he went back through the air to Prince Bibhek, using his great strength. * When Bibhek had received the divine herb and, having all the medicaments for the prescription, had expressed his

21. gratitude, * Hanumān picked up the mountain and returned (21) with it to where it had been. * Bibhek respectfully gave an account of this to Nārāy(ṇ), praising Hanumān for his good deed.

* All the medicaments were there in accordance with the treatises, but the grinding stone was lacking. Bibhek respectfully informed the prince that * there was in existence a stone, a fine jewel, an emerald, the exact requirement for the cure. * Other stones would give rise to poison and were no good, but this gem was in Lāṅkā and the lord king himself guarded it. * His palace had seven ramparts and the gates had numerous locks all over them and were extremely thick. It was very difficult indeed. * Rām commanded the courageous Hanumān, who overcame all obstacles, to go off through the air in the quiet of the night.

* Hanumān went off through the air immediately to that bejewelled building and saw that all was quiet. The hordes of demons were asleep.

* He opened the door and pushed aside the feet of the ogres — 100,000 ogre



22. (22) soldiers — yet not one stirred! * He prised open the chains, snapped off the locks and pushed against the doors of the palace. They gave way, breaking in pieces. * Owing to his most effective magic, Hanumān, boldly confident in his powers, caused the whole force of ogres to slumber. * He entered the sun-stone palace, with its jewels like flames, and glanced at the pretty women * sleeping crowded together on either side of Dasamukh's couch, where Maṇḍogiri slept beside him. * The bejewelled couch, with its elegant cushions and pillows, had a white canopy spread above it, grandly opulent. * Hanumān rummaged among the clothing and found the gem under the king's head as he lay. * Stealthily, he took it. Then, enjoying himself, he tied Dasamukh's hair to Maṇḍogiri's. * Next, he left and wrote instructions on the door for the wicked ogre, a message about his magic: * that he should tell
23. Maṇḍogiri to pat him on the head with her left hand (23). Then their hair would be freed. * If he did not follow the instructions something untoward would befall him; his power would be crushed. * If he acted in accordance with the instructions he would have happiness in plenty; his customary success and his power would remain supreme. * When he had written this, Hanumān flew home and presented the lucky gem with a merry laugh, pleased with himself.
- * Bibhek considered Laksm(ṇ)'s critical condition, the poison of that powerful club-missile and his life-chances, and said, * "We do not need long. In one third of an hour, the young prince could be freed from this affliction and in good health." * When he had spoken to Rām the latter gave orders to Hanumān the bold, who was ready and willing to help. * Hanumān took leave of the prince and went through the air up
24. into the sky to the palace of the round Sun, * proceeding (24) by means of his astounding powers. Arriving all in an instant, he blurted out, * "Master! Do not proceed! Halt for the time being. It is on the authority of Rām that I come to stop you. * The young Laksm(ṇ), highest of princes, is undergoing the most cruel suffering for he was hit by the pike of Kumbhakār(ṇ). * There is the most frightful commotion. The earth is trembling. The gods are in sympathy. * The astrologer, Bibhek, has unmistakably prophesied that, if you proceed, Master, on your journey of breath-taking brilliance, * if the Sun in the east sees the day, then Laksm(ṇ) will die. That is why I am begging you to take pity. * We do not need long. If we had only a third of an hour, the young prince could be freed from his affliction and in good health."
- * "O Hanumān," the Sun-god replied, "if you make me stop you
25. will confound Time itself! (25) * It is arranged with precision; all the twelve months have their proper time. Any deviation from this would make it difficult to proceed. * Night will, I fear, soon part its shadows.



- (25) I shall not do what you say. Do not say any more to stop me.”
 * Hanumān was furious! He struck the great, strong horses and coachman and flung them aside. As for the carriage, he managed to hold it firm. * The sky was clouded; a rumble of thunder was heard; the sun's circle was overcast; the heavens were in turmoil.

9.25–39. When Kumbhakār(ṇ) and Laksm(ṇ) fight again, Laksm(ṇ) kills Kumbhakār(ṇ). Rāb(ṇ) sends Indrajit out to fight. Indrajit's power causes darkness to fall. Bibhek describes the immense power of Indrajit to Rām. Indrajit fails to strike Laksm(ṇ) but succeeds against Hanumān. Hanumān, Laksm(ṇ) and Aṅgad fight against Indrajit.

- * Then the news came round to the demons that the young prince was in good health; * for Rām had sent Hanumān to fetch the grinding stone together with the divine herbs * and Bibhek had in person carefully administered that rapidly effective medicine. So it was that the young prince was well. * There was a mighty outburst of anger
 26. from Rāb(ṇ): “So! By his (26) untrustworthiness Bibhek has wrongfully harmed his loved ones! * Kumbhakār(ṇ),” Rāb(ṇ) said, “you see this miracle? Bibhek has done us a great wrong. * Laksm(ṇ) was hit by your invincible, prestigious club and nearly died. But he is not dead yet — he has escaped! * And it was Bibhek who gave the instructions. Hanumān came to steal the grinding stone so that he had all the things. * Without delay they concocted the medicine and applied it and now Laksm(ṇ) of princely parentage is well again! * Now, this time, no carelessness! Destroy Laksm(ṇ). Let him reach the shores of Death and no mistake!”

- * Then the great ogre Kumbhakār(ṇ), making obeisance, took leave of his elder brother. He roused his soldiers for departure * and assembled his demon army, with his chiefs of the left and right. There was force upon force of loyal * men, unflinching, bearing their powerful weapons all athwart each other, tough fighters (27) and bold.
 27. * Their shouts of rivalry rose high and, as they beat their gong of victory, in their eagerness, they made a deafening, resounding din, which caused the earth to tremble.

* Then the high-born Laksm(ṇ) bowed at the feet of the elder prince and asked to try again. * “I am most ashamed that the tale should be told: ‘Thus did Laksm(ṇ) cower when he was wounded by the brave ogre’. * May I please leave you immediately and take that enormous ogre for you without delay? * I will shoot my most powerful arrow and finish him off with his head split open, as though hacked down. * I ask



- (27) you the favour, prince, of looking kindly upon my request. And now I beg to take leave of you." * Then the prince spoke fondly in reply, "O,
28. Laksm(ṇ), I give you my permission. Off you go and fight. (28) * I will watch the triumph which your heroic deed will give you. You take that ogre now, the great Kumbhakār(ṇ)." * Laksm(ṇ) took leave of the supporter of the earth. With his powerful bow and matchless arrow, he set forth, * towards his army. As he marshalled his simian force of soldiers, bearers of the banners of the Sun, their noise reverberated loudly through the earth. * Laksm(ṇ) marched the glorious army, while the lord, master of men, looked on at his young brother, setting * off. All those courageous monkeys were asking to help him and the lord Laksm(ṇ) was agreeing. * When he had marched them up close in full view, monkeys and ogres struggled with might and main in confused turmoil. * They threw each other about, hurling insults; attacked, fended, rushed to trample the foe, surged stalwartly forward with
29. force. * They shot down showers of arrows; swords (29) and other arms were everywhere. Daring, foot near foot, they closed to strike each other in combat.
- * Kumbhakār(ṇ) bawled out thunderously as, step by slow step, he approached to begin a fight against the young prince. * Holding his powerful, sharp club, Kumbhakār(ṇ) stretched out his arm, and leaped about, stamping the ground and compressing his lips. * Laksm(ṇ) shot his arrow — it dashed that powerful club out of Kumbhakār(ṇ)'s hand. It fell in pieces to the ground. * The ogre seized another powerful club-cum-pike and brandished it, swaying as he took aim and hurled it. * But just then, Laksm(ṇ) sent an arrow which split open his head and the ogre Kumbhakār(ṇ) was destroyed! * The ogre horde were knocked over, crushed and battered. They fell with twisted limbs, scattered about, heaped on each other, flat out. * Heads were off, as though hacked through. Some ogres, injured in the chest, collapsed, flopping down on each other.
30. (30) * King Rāb(ṇ) listened as the demons told him that the great Prince Kumbhakār(ṇ) had fallen * and the whole army of 100,000 ogres had astonishingly been overthrown, causing the mountains and the whole world to shake. * Greatly grieved and violently angry, Rāb(ṇ) summoned his soldiers to consider the situation with him. * He sent for Indrajit, his eldest son, because he had managed to seize the Lord Indr and make him captive. * "You were able to bring Indr and present him to me, to make obeisance to me and wait upon me. * Your renown will certainly last through this age and be much heard of everywhere in the three worlds, causing astonished admiration. * Now you shall take a force of gigantic *kumbhaṇḍa* ogres, bold and invincible, and go forth to



- (30) devastate their territory * and destroy those ascetics, Rām and Laksm(ṇ), destroy the numerous apes. Put an end to them with your sharp, effective arrows!”

- * Indrajit bowed and took his leave. He marched his army away,
 31. with its soldiers (31) serving on the left and right, * all swaying because of the weapons they held. Bows, arrows and cudgels were in their outstretched hands. * Some had shields, swords or buffalo-horn spears. Some had cross-bows, spears, rocks, javelins, banners. * Indrajit, great commander of the army, was borne upon a chariot drawn by strong horses. * He wore garments of silk and was surrounded by ministers as if he were the Lord Indr! * There were jewels set in gleaming arrangements. Gems, gold and pearls shone with their colourful, varied brilliance. * There were banners, parasols and fans with long gold handles. Bright, pinnaced umbrellas fluttered like a myriad sunbeams. * The chariot-borne force had yoked their vehicles ready to hand, with weapons and saddles placed just so on the golden chariots * while the infantry marched everywhere about the whole area making the dust rise in clouds. * And there were lions, roaring and enormous, and
 32. gleaming weapons (32) for the use of the demon lord. * He prepared his forces to the north, south and west, a vast army, impossible to count. * To the east, to assure success for the prince as he charged, was the entire company of mighty *kumbhaṇḍa* ogres. * As the ogres aggressively bellowed out their war-cries, the noise of their whoops and yells wafted as far as the land of the Brahm. * The ogre army's cry for victory resounded confusedly in the heavens; their shrieks reverberated deafeningly. * Indrajit, their commander, in his marvellous chariot, with his horde of ogres, caused a great clouding over * for through the power of Indrajit, as he stretched out his arms, holding his troops in readiness, it became dark. The sun was hidden.

- * When Rām observed the handsome Indrajit, he went straight to the astrologer Bibhek and said, * “Who is that, riding in that splendid
 33. chariot, the vehicle yoked with those fine horses of such size (33) and of inestimable speed — * the one dressed in shining garments with bejewelled patterns, and wearing gems, anklets, earrings and raiment which dazzles like fire? * He wears an ornament of emeralds on his clothing and the finest bracelets. His bearing is magnificent as, with a triumphant gesture, he raises his bow aloft. * His force is as vast as the ocean. Its clamour resounds deafeningly over the earth, together with the voice of this princely, lion-like enemy. * The whole force of *kumbhaṇḍa* ogres, with weapons — iron cudgels — in both hands, is powerful enough to cleave the ground and crack it open. * As for those accompanying the carriage, they dart hither and thither in their



- (33) eagerness to be helpful. The whole enormous force, so determined, is formidable indeed."

* Bibhek, highest prince and loyal servant of Prince Rām, placed his hands together and respectfully explained. * "I pay my respects at your feet, lord and master. This prince and great lord is treacherous with his

34. supernatural (34) craft. * Once King Rāb(ṇ) led a force to subjugate the whole of heaven. It came about that the great Indr, revered god of supreme might, * and all the gods of heaven shouted at him and came close together, crowding upon each other. This prince shot an arrow of manifold magic powers. * He captured the lord god Indr, whose prowess was put in the shade. By taking Indr, he acquired exceedingly great authority. * And that is why he has been given the name Indrajit²⁴ the victorious, for, by the power of his arm, he has been triumphant in battle. Gods of heaven or humans — * all fear him and cannot contend against him with heroic deeds; all are agape at his greatness and come to offer him their homage."

- * When Nārāy(ṇ) had listened to this description, the expression on
35. the face of that handsome protector of men became eager. (35) "O simian Sugrīb," he said, "go out and summon the military officers and the men of our army." * Then Rām gave orders to his young brother to go out and prepare the monkey army and princes, * to have simian lords and simian hosts * assembled in readiness, brave and invincible monkeys, of impressive might and power.

* The young prince took his leave, making obeisance, and led out the royal army, * a throng of monkey soldiers, in whose outstretched hands rocks were poised. * With high-pitched shrieks they were there on the spot, fully armed with shields and swords for efficient fighting against the ogres. * Seated on Hanumān — he being of immense strength — there amid the teeming host, Laksm(ṇ) wore a crown and bracelets, with brilliant armlets, glowing redly, overshadowing the

36. sun's brightness. * There he was, (36) bearing magic arrows, sharp and destructive, with his great power for heroic deeds, out on that decisive battlefield.

* Then the huge Indrajit, bearing bow and arrows, waved his sword round and round, high and mighty. * Rousing his forces of the left and right and his chiefs, he approached and surrounded the monkey army and the lord prince. * "Hey you hermit!" he called out, "Practising your asceticism! You do not know fear. * You are demented! How can you stand up against my great might?" * Laksm(ṇ) replied, "Ho there! You demon, you boast of your power for deeds of heroism just because you captured gods of heaven. * You are stubborn in your evil ways — a vile scoundrel. You have the idea that I am like the Lord Indr. * You



(36) are of mean origins and not very clever. How can you pit yourself against the brother of the lord? * I shall destroy your bejewelled chariot and horses and inflict upon you yourself utter destruction —

37. (37) death. * You do not know the strength of the supporter of the earth, who wields a supernatural arrow and has the power for heroic deeds.”

* Just then mighty Indrajit seized a bejewelled club, stamped his feet and compressed his lips. * He ran up and hurled it at the great prince. The young prince struck out and flung the club away. * Furious and on his dignity, Indrajit took a powerful bludgeon and flung it to hit Hanumān, * who fell to his knees and then, making a great physical effort, went to ask to enter the fight himself. * Bravely he went forward at a run. “How dare you jest and joke with a sage of great power?” he said. * Hanumān seized their horses and lions, making a heap of them. He captured their elephants. He fended off and attacked the enemy, rolling them, dying, on the ground.

* Indrajit, with arms outspread, galloped off in pursuit of the monkeys, scattering them far and wide. * Then he came across

38. Laksm(ṇ), the (38) lion-like young prince. They closed with each other to contend for victory. * The gigantic Indrajit, quite fearless, was in a furious rage. He shot his arrow with a roar. * Prince Laksm(ṇ) shot his swift arrow. It intercepted the demon's shaft * and there shone forth a blaze of sunlight. The crafty Indrajit shot an arrow in reply. * Instantly, the heavens burst into flames. The young prince replied with arrows which were oceans of water * — and the magic fires of the ogre throng were doused by that most honourable and august young prince. * The huge Indrajit, wielding his bold bow, sent forth arrows which turned into thunderbolts and floods of rain. * Laksm(ṇ) of supreme powers shot an arrow which became a gale and blew away all the water. * Indrajit angrily compressed his lips and put aside his bow and arrows straight away. He drew out a flame-weapon and took aim

39. * to strike (39) the young brother of Hari — but the latter took his sword and struck out. * The other's arrows were broken and scattered in pieces! The young brother of Lord Nārāy(ṇ) brandished his triumphant sword.

* Aṅgad made the drum resound, waved his baton — the baton of war — and stamped the ground. * He went through the air, darting here and there in front of the banners on their chariots. He broke the spokes of the wheels of the vehicles and tore them away to hand down, broken. * He seized horses and charioteers, making a heap of them; he captured elephants, fended off the demons and attacked them, overthrew his adversaries completely.



9.39-51. Indrajit's arrow turns into a mesh of *nāgas* entangling Laksm(ṇ) and the army. Rāb(ṇ) sends for Sītā and, thinking that Rām is also thus captured, accuses her of vain boasting. Bibhek suggests to Rām that he should ask for help from Isūr. Rām declares that if Laksm(ṇ) dies he will destroy all heaven, except Isūr's dwelling, with his bow. The gods rush to tell Isūr, who says that Brahm is to blame because he cast the magic spell over Indrajit's arrow. Brahm asks the king of the *garuḍas* to disperse the *nāgas* and Laksm(ṇ) and the army are released.

- (39) * Indrajit roused his ogre soldiers and went up into the air to assemble the men. Reciting a magic incantation * he sent deceptive, magic arrows, which sprang up in the form of innumerable *nāgas* surrounding the whole monkey army. * These twined round the feet of the two august supporters of the earth,³⁵ who were aghast at the craft of the ogres, and resembled the Moon and Sun when Rāhū captured
40. (40) them. * Then Indrajit left and went back into the city, where he paid homage to his father. * "I took the army out in pursuit of the monkey lords and Rām and Laksm(ṇ). * I have in fact been able to capture them. Lord King, it would be a good idea if a powerful arrow from your own hand should destroy them." * King Rāb(ṇ) was absolutely delighted with Indrajit. His pride knew no bounds. * "All the godly throng gave up the struggle against you. What, after all, are Laksm(ṇ) and Rām that they should avoid the same experience?"
- * King Rāb(ṇ) sent a bellicose band of ogres to the park, to bring back Sītā. He was beside himself with annoyance. "You deceitful woman! You are an out and out liar! * You boasted of Rām, that he was greater than any in all the three worlds — he was a marvel, we heard, to be gaped at in wonder! * But now Indrajit, the triumphant,
41. has cast a spell over the arrow he has sent and (41) has captured the whole monkey force! * He has bound Rām and Laksm(ṇ) and left them to die. He has tied them up by the power of his arrow in a mesh of innumerable *nāgas*. * We see now that you are unparalleled in your wickedness. How could you be so boastful, telling me about the powers of that ascetic?" * When Princess Sītā heard this, her agony was like death. She trembled and was downcast. * Then she recovered her senses and gave her mind to serious thought about the princes. * "Alas! The two princes, then, are enduring such pain, helpless in their suffering. * If what the ogre says is true, there is only the *garuḍa* who can help."
- * Then Rām had his young brother, the prince, in his thoughts. * Just then Bibhek returned and approached to make obeisance and
42. inform the (42) prince, "Lord, the young prince is in difficulties. He has been defeated on the glorious field of battle. * Prince Indrajit, who is

(42) mightier than all, has wielded his bow and the arrows have all, by his design, turned into a poisonous mesh of *nāgas*. * Only a third of an hour and he will be dead! And the whole military force will be annihilated too!” * The prince listened, as Bibhek described the dreadful calamity which had befallen his young brother. * He was full of distress and concern for the life of his brother, and afraid that he would die. * The prince wept and beat his breast. His heart sank and he felt a tremor of despair go through him.

* Mounted upon the monkey prince, Sugrib, he went straight to his young brother * and saw that that highest of princes was surrounded by a mesh of *nāgas* which was drawn tightly round him. * He was in a
 43. wretched (43) plight, quite clearly on the point of death owing to the snake poison. * The prince was horrified and faint with anguish. Words would not come. He trembled and shook. * He lamented most sadly and was quite unable to keep back the sobs. * “O Laksm(ṇ),” he said, “you who excel in goodness and wisdom, who are immeasurably esteemed, * you have been my eyes. You have been like the eyelids protecting my eyeballs, not letting them come to any harm, * not letting any dirt, dust or sand enter to irritate them. * And more. You were like my own consciousness which is attached to my body, * never
 44. going very far away. And so, if you are gone, I shall not live (44).” Rām lamented inconsolably. It seemed as though his life was at an end.

* Then the demon prince Bibhek comforted the prince, and, making obeisance, spoke to him, “Lord, please collect your thoughts! Consider the prince. * If you go on grieving like this, your young brother will be dead! * Please ask for a boon from the august and noble Isūr.” * The prince then put aside his sorrowing and set his thoughts to rights. * He stood up: “O gods,” he declared, “why are you on the side of this
 45. heretic ogre? * Since I have been building up virtue all the time (45) from that first age long ago, * I ask to defeat the wicked demons including the evil Dasamukh. Let them give in and acknowledge the power of my right arm. * As things are, you are helping the demons and seeming to lack righteousness! * If my young brother reaches his time for dying, then, all you gods in the domain of heaven, * I shall shoot my sharp arrow of great power to annihilate your domain completely, * turning it into clouds of dust and ashes. Only the realm of the well-established King Isūr shall I allow to endure. * The numerous *nāgas*, strong and mighty, I shall conquer decisively as well as all the gods. * This bow was given to me by Rāmaparamasūr, of excessive size and power. * It is of superlative strength. I shall use it to
 46. destroy the demons in Laṅkā. * With my own hands (46) I will break it in two and throw one piece up into the skies * so that the abode of the

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 46. destroy the demons in Lankā. * With my own hands (46) I will break it in two and throw one piece up into the skies * so that the abode of the

- (46) pure and the highest point of existence, that of the Brahm, will catch fire and come to ruin, falling down to the earth. * The other piece I shall whirl round and fling to the glorious city of Aiyudhyā * so that news of me will reach my mother, to say I am dead. * Thus she shall not wonder whether I have reached that shore which belongs to the time of death."

* Due to the prince's virtue, acquired by meditation, this declaration reverberated miraculously. It was astounding. * The prince took hold of his mighty bow and it seemed that on high two bright rainbows * were scintillating, radiating a moving light, glowing like a fire which would take hold of the whole abode of the gods. * Just then, the gods

47. of all heaven (47) in horror broke into an uproar in every celestial place. * They could not help themselves. In their fear, they thrashed about, anxious and afraid for their lives. * They saw Rām, suddenly so angry, a prince of very strong determination. * Indr and the Brahm and all the gods flew in a body to the mountain of Kailās.

* They went and informed Isūr, the great chief of sages, who was indeed supreme in honour and prestige, * "Lord," they said, "we are in such a fright and have nowhere to turn! We come to you for help. * Just now Rām has been angry with all of us * and all because of the demon Rāb(ṇ)'s mighty eldest son, a lying scoundrel of evil, crafty ways, * whose name is Indrajit. He has dared to bring up in person a

48. force, glittering with armour, (48) to fight with the young brother of the lord Rām, highest of princes. * Indrajit does not wage war in accordance with the conventions which have been fixed, that is, by using the strength and power of his right arm. * It is all incantations and putting people to sleep and now he has despatched invincible arrows which have turned into a mesh of snakes, known to be poisonous. * They have slithered up through the earth and appeared to encircle them with terrifying tightness, poisoning them with their venom. * They are surrounding both the young prince and the monkey force, who are scattered about there, as though dead, in great numbers. * They are dejected, on the point of death. Now with this defeat on the battlefield, the monkeys' reputation is ruined. * Now Rām in his anger will raise his bow with its sharp arrows * in order to destroy us gods! Please take pity upon us!"

49. * Isūr gave his reply: "The whole blame for this rests with (49) Brahm himself. * That was how the mighty Indrajit obtained his fine sharp arrow — from Brahm, who cast a spell on it for him. * Brahm must venture into the air and go and request the king of the *garuḍas* at the top of his Bombax tree * to come and help the young lord. Then the *nāgas* will be shaken loose from the young prince. * If Brahm does



- (49) not go and find the *garuḍa* then those *nāgas* will not be shaken loose.
 * As it is, Rām, the lord of men of the line of Bodhisatvas, great and mighty beyond all, is angry. He will break in two his bow of the magic arrows, * and will throw one half to the palaces of the gods to crush them to dust and scattering sand. * And more, the six far-away heavenly levels of desire will be devastated. This destruction will be entirely because of Brahm. * So, with regard to my personally guaranteeing to all the gods that they will not be brought to ruin, or
 50. made homeless, * if Rām, chief of the gods, (50) throws his bow and arrows, using his great power, * in such a way that the dwellings of the gods might catch fire, I will place just one digit — my thumb — * which will be equivalent to a diamond screen so that the palaces of all the gods will not catch fire. * As to the regions of Brahm, whatever I do I cannot guarantee to protect them.”
 * Then Brahm heard how the lord Isūr had laid the blame on * him because he had given supernatural power to Indrajit. Brahm was full of fear and trembled all over. * He went through the air to the *garuḍa* and asked him to go and give help to the noble Prince Rām, the divine, * and told him all the facts: that he himself would be destroyed, all because Rām was displeased! * Then the king of the *garuḍas* went out
 51. from his bejewelled palace and flew (51) through the wide-open skies. * His shrill cries resounded and, astonishingly, the hundred thousand vicious *nāgas* which were wrapped round the whole host of simians * and the snakes which were encircling the young brother, master of men, having wormed their way up through the earth, relaxed their hold of the army.

9.51–10.3. Both sides prepare for battle. Rāb(ṇ) brews a snake poison to destroy Rām's army but Hanumān defeats the plan by spilling it all.

* The two princes took their magic bows in their well-shaped hands.
 * Bibhek and Sugrīb drew up their forces of superlative size ready and waiting and chose out some reliable soldiers. * Some spread out in the sky straight away. Some went along the paths to prevent the approach of the demon army. * Some uprooted trees and brandished them. Some strong ones raised up mountains, forests and all, and carried them on their shoulders. * They protected their rear and every direction of the heavens: east, north and south, not letting the demons come close to their troops.

* When the demon king, Rāb(ṇ), had told Princess Sītā what was happening and she had listened and was pondering in her heart of



hearts, * just then the ogres saw the *garuḍa* chase away all those *nāgas* 52. (52) and free the whole simian force, which, * with the two princes, arrows in hand, all motionless, holding their weapons, seemed as vast as the ocean. * The ogres came to inform Rāb(ṇ) as soon as they had seen this. Rāb(ṇ) was exceedingly angry and as relentless as fire. * His ten mouths bellowed one after the other with such a roar as to demolish the mountains, trees and all!

* Rāb(ṇ) had the conch for victory blown. He took up his weapons of war, wearing garments which dazzled with brilliance. * He bawled his orders to the demon ministers to prepare the women, * the elephants, carriages and horses, the excited and varied attendant throng 10.1. and the military forces. (10.1) * When this was done, he proceeded to mount his marvellous vehicle, taking with him his chief wife. * With the uproarious army, numerous as the stars, they traversed the air and went to a huge mountain. * The purpose of this flight through the skies was to carry out a stratagem full of guile. * Reaching the top of the mountain with his august wife, Rāb(ṇ) * brewed a highly poisonous concoction for sprinkling over the 100,000 monkeys and obliterating them.

* The astrologer Bibhek, the eminently successful interpreter of the Books, who had divine sight with which to see, explained * to the master of men how things were. "Lord, I can see a wily plot being 2. defeated. * Rāb(ṇ) has taken his queen to the mountains (2) to obtain a source of power. * He will behave like a sage and practise asceticism, in respect of the five organs of sense, turning his mind towards purity. * Thus he will brew snake venom with the help of the treatises until he obtains by his craft a poison which may be described as "*nāga-venom*". * This poison has various names. It may be called "Destruction". It is of dreadful potency. * If King Rāb(ṇ) observes the tenfold laws, the regulations and all the principles and if he also practises the religious way of life, * this poison will certainly be formed and will fall down to destroy us as is his intention — and that will not bring us peace and prosperity!"

* Then the prince gave the order to Hanumān who went off through the air up to that mountain height. * Disguising himself as a Brahmin, 3. Hanumān approached Maṇḍogirī and placed himself beside her. (3) * The demon officers saw him, with fluttering eyelashes, putting his arms round her and caressing her! * Hanumān then further disconcerted Maṇḍogirī by snatching away her clothing and letting it drop. * All the ungodly creatures on that mountain — innumerable, vulgar demons — surrounded the simian * but he fended them off and broke the cauldron. The venom was spilt and lost. His plan had succeeded.



- (3) * Hanumān attacked the ogre horde and then went through the air to greet Rām * and give his account of the details of the conflict on that dusty mountain top.

10.3-47. Rāb(ṇ) sends five sons and five generals one after the other, with an army, to fight against Rām. They are defeated in turn by heroes of Rām's side.

10.3-12. Indrajit is killed by Laksm(ṇ). Rāb(ṇ) in his anger almost kills Sītā.

- * King Rāb(ṇ) returned to Laṅkā and thrashed about in a furious temper. He rounded up all their arms * and gave the command to his son, Indrajit — for he was superlative in battle and had the physical stamina of an ogre in double quantity — * to marshal (4) a mighty army, greater than before with soldiers to the rear and to the left and right, in vast numbers, and with a force of *kumbhaṇḍa* ogres. * Indrajit took leave of the ten-necked king, took his bow, arrows and sword, and mounted his chariot for the departure. * The handsome Indrajit was as radiant as the bright moon, with its wonderful dazzling light * for he was of immense size and very good-looking. The team of horses yoked to his chariot were of a hue like that of emeralds. * Aloft on the royal chariot, Indrajit was truly glorious, comparable with the bright moon. * He galloped off, whipping his horses grandly and came quite near to that great lord, the unvanquished elder prince.

- * Nārāy(ṇ)'s eyes beheld the great Indrajit standing there in his chariot. * He saw all the attendant demons drawn up in readiness, thick upon the ground in every direction, their weapons sticking up closely all around them. * The clamour of this fighting force reverberated afar. Their accoutrements, (5) of every colour, all variegated, were like those of Indr. * After reflection, the prince gave an order to his young brother. "Now, Laksm(ṇ), my beloved brother. * I have you constantly in my mind for it is owing to the merit that we have accumulated that we have been born together in one place. * And you are equal to my life's breath to me. I would have you assemble the simian force and go forth to victory. * Fight to take Indrajit himself. You have the skill. On many occasions you have had supreme success." * Having listened to his brother, Laksm(ṇ) put on shining raiment of many colours and * made obeisance, taking leave of the master of men, the lord prince, * who was exalted in his own person,



- (5) exalted by his birth, exalted by the simians and by the heroic feats he performed in their midst.
- * Laksm(ṇ) was like the moon on its journey. All the troops of monkeys might be compared with the stars surrounding the moon,
6. * resplendent with glorious light. (6) The monkey force carried tree trunks as weapons — a marvel! * Some bore on their shoulders immense mountains! The noise made by that boldly energetic fighting force resounded far and wide. * They reached the vulgar horde of ogres, and, in their eagerness, scrapped amongst them with thumps and slaps. * Indrajit dispatched an arrow, sharp and effective, a mighty arrow with a ferocious power incorporated in it. * Laksm(ṇ) shot an arrow which turned into fierce weapons. The ogre's arrow changed into *nāgas* all over the ground. * Laksm(ṇ) sent an arrow which became *garuḍas*. An arrow of the demon turned into crackling flames. * Laksm(ṇ) shot an arrow which became daggers and an arrow which joined them together as water, welling up like the sea. * Indrajit urged his fine chariot onwards in front of the monkey force and made repeated attacks of grim ferocity. * Laksm(ṇ), most capable leader of
7. men, was angry. Amid all the commotion he dispatched in reply (7) an arrow * which struck those of the overweening demon and tied them all together. * Indrajit urged the ogres to charge. They attacked and overwhelmed the monkeys, putting them to rout, * but, when the mighty Laksm(ṇ) held them back, the monkeys stood firm for an attack and gave their attention to it. * The simians, who looked for help to him of the race of Bisnu, seized the bold ogre's chariot and smashed it, breaking its wheels. * They destroyed the vehicle and disposed of the tiered parasols and banners of victory and the proud horses, sending them scattering off. * Indrajit galloped off, venturing right up into the sky, and dispatched an arrow of supreme power: * in dead silence and deep darkness, all the ten directions were blotted out from view! A cloud covered the sun. * Rām, Laksm(ṇ) and the monkeys gazed at the heavens and could not see the demon, though
8. the demon could see Nārāy(ṇ), his young brother (8) and the monkey host. * The young prince sent arrow after arrow whirling round while the lord of men raged furiously. * The huge Indrajit, victorious in battle, had his weapons just ready and raised them to continue the fight.
- * Then, because the marvellous virtue of the two princes was supreme, exceeding that of all others, * the gods, and Indr and Brahm, helped the two noble princes, whose great glory astonished the world, to be victorious * for they bathed the faces of princes and monkeys clean and fresh * so that they saw Indrajit high up against the sky, resplendent. Laksm(ṇ) with marvellous strength * faced the godless



- (8) creature, fought him and took him, for his powerful arrow was the supreme Brahnavijit. * When the prince dispatched this fine arrow of overwhelming power, it blew away the clouds, clearing the sky,
9. * struck Indrajit and clove him in two. (9) It was as though the skies were rent. The earth was stirred by a tremor. * The ogre force ran back with all their might to the city of the lord Rāb(ṇ). * Such a turmoil arose that Laṅkā was almost in a state of collapse. People shivered and shook in every limb.

* When Rāb(ṇ), most powerful of kings, heard of Indrajit's death out there on the battlefield, * how he had fallen to the strong arm of Laksm(ṇ), he was furious and stricken with grief for the beloved son of his own flesh. * He ordered the beating of the drums to resound throughout the city of Laṅkā. * He had Sītā brought from the park of the Asoka trees to his assembly hall. * Rāb(ṇ) was quite distraught about his son. He could not control his acute distress. * The ogre held

10. Sītā's head and with his right hand (10) he gripped his sword, raising and lowering it over and over. * He debated whether to strike and cut off her head, while holding her firmly in his grasp and imperiously brandishing his sword.

- * Then there was a royal confidant of great shrewdness, who did not just stand by and do nothing where his master was concerned. * This demon, whose name was Rakkhās, made obeisance and spoke against Rāb(ṇ), using some examples of the way things happen. * "Lord, I beg to speak, if you would be so kind. I pray you, lord king, hear me. * Most high lord, if you would kill Sītā, you already have her no distance away, within your grasp but * if you do harm her and let her perish, what, after all, will you have done to that Rām the god over there? * Rām is like a tree, its trunk grown tall, its branches giving deep, quiet shade. * Sītā is like a creeper growing under the tree and
11. twining round (11) and round it. * If you wish to be rid of this tree and if you cut out only the creeper, the tree will never die. * Another instance I offer you is this: there is a man, a physical presence, whom another man is going to attack. * If he walks towards him and sees his shadow and picks up his weapon to slice the man's shadow, * even if it were broken off and crushed, he would not have scored a direct hit on the person of the man at all! * Another instance is the following: a huge, overpowering serpent is ready with its venom. * It bites and slithers away. Only its tracks where it shed its skin are visible. * If you would attack the serpent, which has slithered away, leaving only its slough visible, and you hit at the slough and dash it to pieces, * when
12. you have hacked at this skin and scattered it in bits, you have not (12) made a direct hit on the body of the serpent at all! * The serpent is



- (12) Rām. The slough is Sītā, the precious princess, whose conduct is so proper. * If you illtreat Sītā and kill her, still Sītā, beloved of the prince, she who adds to his glory, is not the root and cause.” * Hearing Rakkhās’ words, the king suddenly aspired to keep the laws. * “Well spoken, Rakkhās,” he said. “Quite right! My desires are quelled!” The king put down his sword of glorious victories * and had the Princess Sītā taken away and put in the park.

10.12-17. Mahodar is killed by Aṅgad.

- * When he had spent his grief and was at peace again, Rāb(ṇ) summoned his soldiers, their officers and the chief ministers and had * the ogre army assembled in the royal city. Laṅkā bustled with activity. * Rāb(ṇ) beat his breast and exclaimed, “Alas! It was not right that Indrajit should fall to the might of Laksm(ṇ)’s arrow.” * He
13. addressed (13) Mahodar. “I would have you give all your energy to the command of our victorious army. * You have the skill, you know, like Indrajit. There is no doubt about the glory of your deeds of prowess.” * Mahodar then made obeisance and took his leave to command the ogre soldiers and great demon officers. * He ranged them in readiness, that spreading horde, thronging thick as thieves, *rākṣasas* with their weapons close together. * They beat the booming gong and drew their fierce swords. With their thick, long-handled spears they hampered and cluttered each other up. * The mighty demon prince, Mahodar, bearing a metal club, went out to fight, * his chariot yoked with an ass. He went forth proudly, venturing through the sky with his troops for all to see.
14. (14) * Rām heard the clamour of the marching demon army and its terrible reverberations in the heavens. * “O Bibhek,” he said, “what troop of demons is this, that dares to come out?” * “It is Mahodar, King Rāb(ṇ)’s son,” Bibhek replied with great respect. * “The mighty Kumbhakār(ṇ), his beloved son, Mahāpās, and his eldest son, Indrajit, * have all died. He is sending Mahodar to be in charge of the whole demon force to give assistance. * He is a mighty fellow too and has won many battles. He is determined and full of confidence.”
- * Rām sent Aṅgad, quick and dependable on the field of battle, to meet the giant Mahodar. * Aṅgad mustered his simians in readiness, took leave of the supporter of the earth and put on his sharp sword.
15. * He drew up (15) his forces of the left and right and his chiefs, arranging them in precise formation, a mighty force indeed. * Some had shields or efficient swords. Some held mountains or raised up crags



(15) upon their shoulders. * Some, with iron weapons, rushed forward brandishing them. Boulders were used as sharp weapons. * Some held clubs or uprooted trees to display their powers for victory and made their cries echo * round the great ogre horde which fended off the vast, unconquered monkey army.

* The various combatants were doggedly determined, each one. Aṅgad, of supreme might, fought at close quarters with the brazen ogres. * Ogres fought back against the mighty Aṅgad. The monkey force rushed at their adversaries alarmingly, * jeering as they joined the fray. They charged and strove for victory, blocking the enemy's way and angrily kicking and pushing and biting. * They fell in great numbers to lie, steeped in (16) their own saturating, welling blood, rolling on top of each other. * The fallen covered the ground completely, both ogres and simian soldiers entangled in death.

* Mahodar and Aṅgad, there for all to see, approached and seized each other. Locked together inextricably, they fought for a long time * from end to end of the battlefield, clashing together, Aṅgad and the demon's son. * Mahodar leaped at Aṅgad with a bound. Aṅgad smashed his chariot. Crushed to bits, it hung there, destroyed. * He broke the spokes and the wheels, piling the pieces up in a heap or throwing them away. He hurled and broke and stamped and pushed and waved the pieces round, as he lashed out with them. * He hacked at the lions. They were killed. The royal chariot was scattered in pieces all around. The iron bar was detached. * He sprang forward and encountered Mahodar. He raised his sword and cut off his head. Thus 17. he achieved the annihilation of the demon! (17) * When the news of this reached Dasamukh, he was furiously angry and quivered and quaked.

10.17-20. Atikāy is killed by Laksm(ṇ).

* "O Atikāy, my fine son," said Rāb(ṇ), "you shall drive forth in a royal chariot to engage in battle with the monkeys and destroy them." * Atikāy took his leave respectfully and, with bow and arrows in his hands, set off in a royal chariot yoked with tigers. * He drew up the demon army, deploying all the companies of those ungodly creatures amid great commotion. * Atikāy was unvanquished, bold and brave, unflinching on the field of combat.

* Then the lord prince of noble line gave orders to the lord, his young brother. * "O noble Laksm(ṇ), I would have you take a simian army out to meet the enemy on the field of battle * and engage again in fighting to take those overweening ogres, who wield their weapons with

- (17) such a high and mighty air, and with not a thought of death. * Go and
 18. destroy Atikāy. (18) Let him perish by the power of your arrow!”
 Laksm(ṇ) had listened to the supporter of the earth. Kneeling, he raised
 his hands, respectfully taking his leave. * Then he went out. And the
 sound of his progress reverberated on the ground and resounded in all
 directions. * Bearing his mighty bow and arrows, he marshalled a
 monkey army amid much loud shouting and clamour. * There arose a
 tumult of noise as the troops beat their victory gongs and drew their
 ranks together with shields and swords in close proximity. * The prince
 moved forward, marching the army, fast as a hurricane in his haste to
 carry out his command to fight. * He urged on the simian forces. With
 much hubbub they uprooted trees — astonishing feat! — and took slabs
 of rock * and went bounding through the air carrying heavy mountains
 by that power of theirs which they made available to the prince.
19. (19) * Then the mighty Laksm(ṇ) approached to fight the great
 ogres, hitting out with superhuman strength. * Ogre and monkey
 soldiers were brought to destruction or, in triumph and with much
 jeering, killed others. * With determination, they attacked, surged
 forward, struck at the enemy, beat and pounded him, pushing a way
 ahead energetically, imperious and forceful. * They lashed out and
 leaped about adroitly. They moved forward to hammer at the enemy.
 The sound of crashing boulders reverberated violently. * Monkeys and
 ogres, all empowered by the books of the magic arts, were close to the
 horror of annihilation! * Laksm(ṇ) came up against Atikāy. Atikāy
 stretched out an arm to brandish his most powerful arrow, menacingly.
 * With bows and arrows in hand, they aimed arrows in exchange
 against each other, fighting with urgent haste to take the victory.
 * Locked in close combat, both with supernatural powers, both with
 sharp destructive arrows, they made a clamour which filled the
 20. heavens. * Laksm(ṇ) (20), young brother of Nārāy(ṇ), grasped Atikāy
 and, in concert with the monkeys, pressed down on him to crush him.
 * Atikāy thrust out his arms, leaped away and seized the young
 Laksm(ṇ) — who went off through the air in a flash! * Hand clashed
 with hand, arrow with arrow. The arrows scattered far and wide so
 that it seemed as if the great heavens were rent and flakes of sky were
 fluttering about. * Laksm(ṇ) sent an arrow which cut off the head of
 the demon prince and annihilated him.

10.20–25. Trisir is killed by Hanumān and Usabh.

* The evil Dasamukh was furious. Quivering, he summoned his dear



- (20) son, Trisir. * "O mighty Trisir," he said, "my beloved son, so very dear to my heart, * you are by nature a man of success and of great physical force, mighty with the prowess of your right arm. And there is no doubt of it: your ascetic power is extensive. * You see that Mahodar
21. and Atikāy have been lost and that their (21) respective forces are dead too. * Please go forth and rout that army of apes and the fiend Rām, the prince who always manages to stand his ground." * Then Trisir, of massive strength, bowed very low and placed his palms together, taking his leave. * Bearing his bow and arrows of supernatural power, he went forth, leaping upon the well-wrought, bejewelled chariot, * yoked with royal oxen. He had the royal army corps in readiness for the battlefield, marshalling them and * dividing them between the left and right with their chiefs. The clamour made by the soldiers rose up unbelievably loud.

- * Then, when Rām saw the menacing demons, huge, angry, cruel ogres, * he wanted to go out to the field of battle. He grasped his bow but Bibhek warned him against this. * "Lord, it is not right for a great
22. sovereign to go out to fight (22) with *him*. He is a son of King Rāb(ṇ). * It would, I fear, cast a shadow on the glory of your heroic deeds to fight with the son of a godless creature. * He is just like a blazing fire which catches alight quickly and is extinguished in no time at all. * How can you possibly be bothered with him, lord prince? I beg you, send another one of the simian race." * Rām then addressed Hanumān and Usabh. "You two well-born officers, * go out, join battle with the high and mighty Trisir and take him! There he comes with his horde of brazen demons!"

- * Then Hanumān and Usabh, having made obeisance most respectfully, took their swords and left. * They assembled the fighting force with all their equipment laid out in order. They roused the soldiers with great urgency. * The monkeys, in their excitement,
23. shouted noisily with their high-pitched voices (23) as the army was deployed for battle in its divisions. * The soldiers at the left and right charged, unflinching. Out they went with such a hubbub! The uproar resounded on the ground. * As the monkeys came to grips with the ferocious ogres, the noise rose up, a booming, reverberating din. * Its echo vibrated in the skies, rumbling confusedly throughout the great heavens * for they were all hurling mountains, blocking the enemy's way by breaking off boulders. As the rocks splintered off, sparks of fire flashed redly. * Glowing, crackling, glaring flames spread all through the sky. Claps of thunder were heard * in the ten directions. The gods were deafened; they cried out and flew to the regions on the outer edges of the *cakravāla*. * The monkey force and those forces of Evil, of



(23) extraordinary might, made their attacks on each other, contending for victory.

* Hanumān and Usabh were both full of confidence, even though the gigantic Trīsīr, (24) valiant indeed, was making menacing gestures. * Intrepid, the ogres and monkeys fought for a glorious victory to the death, until both forces were laid low. * The fallen were littered about in their thousands, soaked in the blood which poured all over, gushing and spurting. * Trīsīr compressed his lips in raging fury and boldly rushed forward. * Hanumān and Usabh, each so massive and of such mighty strength, stayed motionless. * They had the upper hand; they killed Trīsīr and eliminated the whole force of brazen ogres.

* When the news reached Dasamukh he wept for his lost son and trembled in utter despair. * He was both very angry and very sad. The evil creature could not face up to his very serious tactical situation. 25. * As he grieved for his beloved son, he felt more and more angry (25) and simmered with rage as if ready to boil over.

10.25-27. Narātāk is killed by Bibitr.

* Rāb(ṇ) gave command to his son, Narātāk, who, with sea-dragons yoked to his chariot and with bow and arrows in hand, * marshalled his officers and forces in urgent haste. Every hand held a weapon. The great *kumbhaṇḍa* ogres were massed together.

* Then Rām sent out Bibitr, an immense monkey lord of solid strength. * Bibitr made obeisance, taking leave of the supporter of the earth, and drew up his simian force, their sharp clubs ranged close together for the encounter. * Each one was daring, brave and proud. They were of massive size, their triumphant power astonishing. * All were bold and skilled in fighting. None hung back overawed, none feared the enemy's ranks on the battlefield. * Bibitr, the highborn, 26. successful simian, went forth, sharp sword in hand. (26) * With the roar of a lion, he strode off, unflinching, and gave his mind to controlling the monkeys for their attack on the fierce ogres.

* The unvanquished Bibitr, approaching the field of battle, was looking forward to taking on the fight with Narātāk. * The monkey lord faced the ogre and approached with jeering shouts. He pushed on, pursuing the ogre and caught him up. * The daring Narātāk did not move. Then he fell upon the officers, he fell upon the men, whisking about like a whirlwind, * making sudden dashes, smouldering with anger. Confused crashes and bangs echoed in the heavens. * The blood of the ogre soldiers and of the monkeys themselves flowed constantly,



- (26) spreading and bubbling up all over the ground. * They hurled mountains, breaking off rocks. They kicked away clubs. They broke the iron cudgels which were hammering at them. * There were loud reverberations, crashing crags and noises of fierce beating, boxing and battering. * There were terrifying shouts and screams, crashes and
27. cracks. (27) There was a dreadful clanging of boulders, swords and shields one on another. * Ogres and simians were strewn thickly upon the ground, supine, close-packed, plain to be seen. * The bold Bibitr of many successes, greater than all in strength, brandished his diamond sword and * approached to fight his ogre adversary, a mighty ogre indeed. They engaged in combat, fighting for a speedy victory. * Bodies and arms collided or took a firm grip. They rushed at each other with violent threats and yells. * A shot struck Bibitr. Unflinching, like a huge elephant he kicked away the weapon with his foot. * He leaped forward and broke the other's bow and countered by knifing and prodding Narātāk. * Bibitr hit him, threw him and sent him flying. Then he cut his throat and thus killed off the ungodly creature. * Having destroyed the ogre, Bibitr returned to pay his respects to the prince, whose descent was from the Buddha.

10.28-31. Mahākpāl is killed by Usabh.

28. (28) * When the news reached King Dasamukh, he was both extremely angry and sad. * He sent out Mahākpāl, who took command of the troops amid a deafening uproar. * Mahākpāl was mounted on a strong elephant, a wild, evil creature, standing stock still, gathering strength. * He roared like a lion or trumpeting elephant, huge and dazzlingly resplendent. Immense, he was, and fearless. * When he engaged in an attack he never left the fight. He would surge forth to overthrow the enemy in battle, an amazing sight, weaving in and out of the fighters. * He would rush with a roar to cut off heads and gallop
29. off with them, returning in a flash. * This (29) demon commander, Mahākpāl, was horrifyingly impressive, arrogant ogre that he was. * Bow and arrows in hand, he marshalled the demon battle-force, who made ready all their weapons.
- * Then Rām sent out the great simian lord Usabh to meet the ogre and fight him. * Usabh took leave respectfully and led out the monkey force to the echo of tramping feet. * The mighty Usabh, diamond sword in hand, shouted his orders to deploy the monkey force. * As he roused his chiefs and his troops of the left and right, urging them to set off, the monkeys were chattering noisily. * Holding their shields and



(29) swords athwart each other, they took up their stance with ready eagerness to give aid to the lord of the three worlds.

30. * Then Mahākpāl the brave spurred (30) on his invincible elephant towards victory on the field. * The simian force and that of the demon race, the arrogant ogres with their weapons of war, were ranged against each other. * It was as though the earth would crack and subside and the surface of this world below would sink! Such was the effect of the unrelenting battle. * Using all artifices, including the magic arts acquired by asceticism, they opposed each other with resounding bangs and shouts, hurling each other and hitting each other with mountains, * while the swish of arrows, the din of the soldiers, the crashing of crumbling crags and the clang of cudgels * resounded everywhere, together with loud shouts heard far away in all directions through the skies. * The forces of *kumbhaṇḍa* ogres and of monkeys fell and lay dead, close together all over the ground, steeped in blood.

* Then the monkey Usabh drew his sword and brandished it, shooting glances this way and that like flames, * like lightning flashes
31. (31) sparking off one after the other, criss-crossing the sky with spurts of fire. * Mahākpāl, calling out with loud jeers, grasped bow and arrows and shot directly on to * the leg of Usabh. He fell to his knees but, with a supreme effort, sword in hand, he was up and after him! * He waved his sword and swung it to strike Mahākpāl, cutting off that evil head and sending it flying, in the midst of the dreadful battle.

10.31-36. Dūramukh is killed by Kesar.

* When the news reached Dasamukh, his fury increased and his grief became excessive at this blow. * He addressed Dūramukh. "Look! We are at the end of our tether. The battle has resulted in a wretched
32. defeat. * The news (32) is all about our losses of life; we hear of nothing else but their supremacy. No-one has yet equalled them in combat. * We have selected all the good men we had, all of them valiant and capable — not one has managed to come back alive! * We were just now waiting for some news but we hear only of defeat. They have routed our men and destroyed them. * Now you have exceptional powers, I think, and real skill. You have been victorious in battle many times. * I would have you go and give your help. Lead out the ogre force, the proud demon army."

* Then Dūramukh bowed very low and, on his knees, with palms placed together, took his leave. * He went forth, bearing his great club, a thunderbolt of a weapon, and gave his mind to drawing up his troops



- (32) in formation. * His force of *gandharvas* and *kumbhaṇḍa* ogres bore in their hands bows, cross-bows, spears, javelins, shields and swords.
33. * The mighty Dūramukh urged on his men (33) whose ranks thickly covered the ground, raising the dust. * He mounted his bejewelled chariot, yoked with royal oxen of willing alacrity, bold and ready to be off far into the air. * The evil Dūramukh marched his army off in order to be of help to the demon king. * His men, holding their gleaming weapons and arrows close together, resembled, as they moved, the great, glistening ocean with its watery surface, * for, as they glanced about, their shields and swords glittered. They called out their fearful war cries, feeling the hatred to kill.

- * Just then the prince, leader of men, Nārāy(ṇ) Rām, lord of the three worlds, * was sending the great simian lord Kesar as commander of a monkey force to meet the evil Dūramukh. * Kesar listened to the
34. royal order of the elder prince, lord of the world. * Then (34) that strong and mighty monkey prince, lord of men, respectfully left and took command of the monkey troops, * who were there in their crowds, with hundreds of weapons, eager to give of their best. They closed their ranks for the fight for victory and went forth.

* The evil Dūramukh drove his chariot at a gallop and came upon the simian force of the royal lord Kesar. * The ogre troops, officers and men, and the invincible monkey army hurled each other about. * The *kumbhaṇḍa* demons and the monkeys shouted and screamed in the fray, harassing each other, dispersing the enemy and battering each other down. * The armies of monkeys and ogres cut each other to pieces, hitting constantly at each other, grasping each other, angrily biting. * They lashed out; they quickly turned; they rushed forward with a great bound and fell upon each other, making onslaughts to and fro. * The clangs and bangs reverberated, making the great heaven hum. The din was loud as thunder. * A whole host of ogres attacked the monkey army — and died in that battle.

- * Dūramukh was in a bad mood, his face dark and patchy as if with
35. congealing (35) blood. He roared out threats to Kesar * and beat him with his club. The strong and mighty Kesar, great monkey lord, did not flinch. * He held him off and, with a shout, whirled round. He strove to turn and, with a bound, to seize * that club of Dūramukh. He pulled it hard, first this way, then that. He surged forward, raised his sword and struck the great Dūramukh, who was off and away, * swooping and swerving in a powerful dive. Kesar turned and knocked the club far away, then attacked. * He raised his diamond sword and managed to cleave the breast of Dūramukh and kill him.

* The news that Dūramukh was dead spread widely and reached



- (35) Rāb(ṇ). The whole force of *kumbhaṇḍa* demons had been annihilated.
 * Rāb(ṇ) grew angry and upset. He was choking with grief and much concerned because their evil actions * were clearly causing the ogres to
 36. suffer here and now (36) with retribution upon retribution.

10.36–38. Mukharakkhās is killed by Chief Nal.

* Then the evil Dasamukh gave orders to Mukharakkhās, a great and fearless officer, * to gather together a multitude of ogres and vehicles in plenty, and to work out the horoscope for victory, finding the actual moment for success. * The calculations having produced a favourable time, he watched Mukharakkhās marching off.

* Having taken leave respectfully, Mukharakkhās led off the ogre horde of great *gandharvas* and *kumbhaṇḍa* demons. * Bearing a great weapon, a magic club, the imperious Mukharakkhās roused his officers and men. * They had fire-arrows, star-bodies, arrows of diamond sharpness, great thunderbolts of weapons, of great value for achieving victory. * Weapons were of every kind, one in every hand. Each boorish individual compressed his lips in bitter hatred. * In coats of mail, or seated on caparisoned elephants, they gave their minds to the encounter with the enemy.

37. (37) * Then Rām gave orders to the fearless Chief Nal, successful in contests, a master of military strategy. * Chief Nal made obeisance and took leave of the noble prince. Invincible sword in hand, he went out to meet the ogres. * He held his valued weapon, a club, and stirred up the monkey throng, urging the bustling soldiers to action. * The simians, thus roused, were in a ferment of activity. They formed a sea of individuals, busily striving to attend to what was to be done. * Daring and brave, every one, they were very quick to advance, to devastate, to batter the enemy, to engage in fights.

- * Mukharakkhās, the imperious chief, engaged with Chief Nal, King Mahājambū's trusted *aide*. * Both charged forward, tough and powerful, bold and valiant, without fault. * The ogre force fell upon
 38. the monkeys, their clamour resounding (38) with far-away screeches echoing back, * as though the seven perimeters were smashed and the Sea of Sīdantar were splashed in all directions amid shuddering vibrations! * It was heard in the vast heavens, crashing and reverberating to all points of the compass — a horrifying din.

* Then the imperious Mukharakkhās and Chief Nal of many triumphs fought each other, on the watch for opportunities for deeds of prowess. * Both were fully equipped with clubs for attacking each



- (38) other. The sound of those blows was terrible indeed, * as though sea and sky had crashed together in a whirlwind! * Both suffered heavy blows from the clubs, as, over and over, weapon clashed with weapon, hard as diamonds. * Mukharakkhās attacked with a mighty effort but was defeated by the power of Chief Nal, who crushed his head in with a blow. * The head was shattered and strewn about in pieces by the strength of the mighty Chief Nal.

10.39-43. **Kumbhagadādhār is killed by Chief Nīl.**

39. (39) * When King Rāb(ṇ) heard from the demons the news that the evil Mukharakkhās had met his end, * he burst into a fiery rage and beat his breast. His spirits sank to his boots and he smouldered with anger. * Choking with grief, he became more and more sorrowful, moaning and groaning. * As he pondered, Rāb(ṇ) became increasingly tense, his anger knowing no bounds. He almost died of a broken heart. * "O Prince Kumbhagadādhār," he said, "you are capable of making a stand against Rām's army. * I would have you lead the ogre army. Make a proud effort and flatten that band of apes with your great might."

- * Then the demon Prince Kumbhagadādhār placed his palms together and took his leave. Off he went, * his cudgel, much-valued weapon, in his hand. He picked his most capable men, who would give
40. their minds to (40) victory in the battle, * for they were intrepid, unflinching in the face of the enemy and did not call for a retreat, shaking with fright. * From among the host of tremendous ogres, very bold, two struck the gong of victory and beat the drum as a signal.

* Rām sent the mighty lord Chief Nīl as commander of the monkey army to engage the demon lord. * The high-born simian paid his respects and took his leave. * Bearing his huge diamond-hard club, he went out to marshal his army and march off to a great battle with a resounding victory. * As he made ready his force of monkeys, the deafening noise of their chattering and squealing reverberated in the heavens.

- * Then the cruel Kumbhagadādhār attacked Chief Nīl, putting him in fear of his life * but the simians fell upon the demon army and
41. fiercely strove in the contest, giving blow for blow. (41) * It was as when the vast ocean was whipped by the wind, causing thunderous crashes as it destroyed an era. * The unvanquished Prince Kumbhagadādhār and Chief Nīl of many triumphs contended for the victory. * The ogre force and the bold army of monkeys struggled



- (41) angrily against each other, bringing into play their different powers. * Prince Kumbhagadādhara of great strength, and Chief Nīl, the fearless, engaged in combat there for all to see. * Using magic devices, they contended for victory. Jeers and dreadful howls went back and forth. * They struck out or turned in a trice. In a frenzy they parried and thrust. They stretched out their arms or turned forcefully to take cover after a quick glance. * They swooped and swerved with energy. They sprang up angrily with great bounds or flexed their muscles to obtain maximum strength. * Each one was full of confidence, each doing his best. Each one had great power in his right arm, the strength to fend or attack. * Kumbhagadādhara raised his club and struck the head of Chief (42) Nīl, who slipped clear away * to some distance. But back he came, lashing out. Kumbhagadādhara in his turn was defeated at the hands of Chief Nīl * who leaped forward, raised his cudgel and struck the other's head — it was broken in pieces and flung far and wide. * The evil Kumbhagadādhara was destroyed. His blood poured out redly, seeping everywhere.
- * The news reached the evil Dasamukha, whose fury flared up. A tremor of grief went through him. * His breast was constricted with emotion as he sorrowed deeply for his beloved sons, all ten of whom had been annihilated.³⁶ * "Alas! I am without refuge. I have no one to whom to turn! I am utterly forlorn." * The more he pondered, the more mournful, depressed and anxious about the crisis did he become.
43. * Distraught with his great grief, he tossed and turned (43) excessively.

10.43–47. Mālmāda is killed by Satabala.

- * Rābha summoned an ogre called Mālmāda, a minister with the position of military commander-in-chief. * "O mighty Mālmāda," he said, "you must go out, tough and strong, to engage those ascetics. * Those two, the monkeys' masters, will demolish our ancient city of Lāṅkā. * You have beheld the death of all my sons and of the mighty Kumbhakāra, together with a vast military force. * Mālmāda, it is my personal opinion that you are completely and absolutely the man I need. * You will go out while I obtain a force from beyond the enclosing *cakravāla*. * You will throw fire and make fire — though do not act too hastily or urgently. You are to keep control, just aiming at them, provoking them, plaguing them. * When I have acquired an adequate force, we will join together and quickly capture them once and for all. It will be quite easy."
44. * Then the huge Mālmāda (44) bowed low, eager to accept the burden



(44) of giving his help. * Like a roaring lion, he went forth to draw up a demon force ready to make their attack. * He busily split up the soldiers into sections of the left and right, with their captains to lead them and a dense array of weapons of every kind. * They stood in close formation, their massed weapons sticking up higgledy-piggledy, athwart each other, obstructively, with their tops criss-crossing. * Javelins, metal cudgels, various diamond-sharp weapons clashed and clanged amid the army's shouts. * Mālmād, roaring like a lion, brandished his iron bar and shouted out to rouse the soldiers. * It was then that the divine Rām saw the host of godless creatures, those great *kumbhaṇḍa* demons — what a force they were!

* The prince spoke. "O Bibhek, my great astrologer, look! Whose army is this?" Bibhek placed his palms together as he replied. (45) "This is the demon force of the great commander Mālmād. * The great lord Rāb(ṇ) has lost all his most powerful chiefs, evil creatures. Not one is left. * All his eleven sons have gone." Dasamukh has no one to turn to among the soldiers of his family."

* Then the master of men gave his command to the intrepid Satabālī, a great officer. * "O most mighty Satabālī! You are to go forth and win a grand victory over the demon army." * Satabālī knelt and took his leave, saluting Prince Rām. Valued diamond sword in hand, * he organised the monkey forces. Satabālī was a capable and steady fighter, swift in action. * Bold and practised, he had been victorious in battle. He was a trusted soldier, successful on every occasion. * Many times had he attacked the *rākṣasas* with fire and never given up or retreated in dismay. (46) * As Satabālī marched his army to the fight, their uproarious din was heard far and wide.

* Mālmād came down like a roaring lion and fell upon the monkey army. They flung mountains at each other, so that, * as they fought, monkeys and ogres, reverberations echoed clearly in all directions and frequent tremors went through the earth. * Mālmād retreated defensively. The monkeys, screeching and chattering, pushed him back and rushed in pursuit, shouting at him. * They engaged at close quarters with the ogres, all out for victory. Mālmād was scared. It would not be easy to escape, * as the evil Dasamukh required of him. Satabālī had chased him, dashing masterfully to the attack. * "My chief will wash his hands of me," he exclaimed, "seeing me not only not winning, but even losing the fight! * For the king did tell me to see this magnificent operation safely through, aiming at them and provoking them with vigour. * But the monkeys have turned bold. They are constantly teeming all round and advancing upon us. They are over-
47. whelming us (47) most unexpectedly. * If I go by the instruction of His



- (47) Majesty, my good reputation will have gone, because I shall have fought without victory. * The best plan for me is to endure the fight to the death and not to withdraw, following the command of Dasamukh."

* Then Mālmād jeered loudly and was charged, pushed back, engaged in a fight, pulled and hit by * Satabālī of the simian race. Mālmād stood still — and died by the power of that simian, * who took his life together with those of that whole demon force.

10.47-8. Rāb(ṇ) assembles the remnants of his army and sends messengers beyond the *cakravāla* to ask Mūlaphalām to bring reinforcements.

- * The evil Dasamukh, in utter fury, choked and spluttered helplessly.
 * He was in a daze, dizzy, unaware, with nothing to ease his spirit.
 * He had lost all his ten sons, dead and gone. He had lost the mighty
48. Kumbhakār(ṇ) (48). All his chief ministers had been eliminated. * The officers of the army, the glorious soldiers from the corps of ogre chariots * were completely gone. He himself was thus left desolate and Laṅkā would be utterly destroyed — the fruit of evil acts. * The evil Dasamukh struggled with his grief and could hardly breathe, so great was his trouble. He assembled the demon army, * the military chiefs and captains, who were still left after those of the simian race had killed them and reduced their numbers, * and ordered a force of evil creatures to proceed beyond the *cakravāla* to the adamant Mūlaphalām. * Those demons knelt and bade farewell to King Rāb(ṇ), great lord of the godless creatures, * and went off through the air. When they arrived there, they invited King Mūlaphalām to come to them with his force of evil creatures.



Later events of the Rāma Story

(The later composition. Parts 75–80 of the Institut Bouddhique text.)

75.1-10. While Rām is out riding in the forest, the ogress Ātul in human form mingles with Sitā's court ladies and asks her to draw a portrait of Rāb(ṇ). She does so and the ogress disappears into the picture itself.

1. * Now the mighty Nārāy(ṇ), the magnificent, slept on his couch next to the lady Sitā. * Torchlight flickered in every apartment of the golden palace. All the dearly-loved ladies of the court were sitting, as always, awake and watching. * When the resplendent sun came up on to his path of transparent purity, there were people whose duty it was to play music for them, the music of the trumpet and the oboe. * Nārāy(ṇ) awoke and, abandoning sleep, he refreshed his face and went to see his beloved young brother. Then he went to have his bath. * After bathing,
2. he put on his attire, bright with multi-coloured pattern, dressing (2) himself in fine clothing of quality. * He wore breeches of which the border was embroidered with pictures of sea-dragons. His tunic was vivid with lovely flowers, the embroidered edges glittering with diamante. * Then he put on and tucked up his splendid sarong, fresh and bright, donned his crown — a mass of jewels — his sash and bracelets. * On all ten fingers he wore superb rings. When he was dressed the supporter of the earth climbed into his royal carriage.
* Oh, the magnificent royal carriage! The spokes of the wheels were handsomely decorated. It was embellished with patterns of beautiful gems whose brightness dazzled with flashing glints. * It was yoked with splendid horses of very great strength indeed and was most suitable to be the vehicle of Nārāy(ṇ) Rām. * Laksm(ṇ) was there in attendance in
3. front of the supporter of the earth. As the coachman set off (3) an accompaniment of sonorous melodies was played on strings and trumpet. * All the officers and men of the military escort went in procession, rank upon rank, behind the respected king as he proceeded on his way into the forest. * The elder and younger brothers looked about them along the way in the deep shade of lofty trees with wide-spread branches. * They watched the birds darting across the sky; some descended to perch next to their mates on branches where there was a space in the dense forest; * green wood-pigeon, the Burmese ring-dove and pelican; Sultan hen, heron and humming-bird; water-fowl, teal and wild-fowl; the roller of the countryside, quail, crane and sparrow-hawk; * parrots and lady thrushes on the *Dalbergia bariensis*, that lion among trees; the golden goose and the ibis and peacock, bending and bowing, swaying in a dance, springing in happy sport. * The two royal
4. brothers gazed at the whole (4) forest at their leisure, peacefully contented, and followed their path away into the distance.

* At that time, when the king and sovereign had gone to amuse

- (4) himself in the forest, his lady consort, the much-esteemed Sītā, * remained in the fine palace grounds in company with the dearly-loved ladies of the court, who, like young goddesses, sat in attendance on that noblest of ladies. * It happened that she was not very content. She became quite fretful and wanted to go off to bathe and refresh herself. * Having had this idea, that highest of ladies suggested it to the young ladies of the court and they quickly set out. The elderly ladies followed along behind in a troop. * When she reached the place, the esteemed queen took off her robes and went down (5) to bathe in the water, splashing and calling out as she amused herself. * Some of the ladies dived down and, as they surfaced, bumped into each other. Some shrieked and squealed in their play. Still others grasped each other in fun or, in rivalry against each other, swam down head first. * Some splattered the water around or turned elusively, then stretched out to grasp a hand. Some swam quite far and splashed the water all about them with their hands. * Some danced, some made music, some sang, the sound of their happy voices wafting away as they swam along with the august queen, enjoying themselves in the water.

- * At that time the ogress Ātul, a loathsome she-devil, a relative of the ten-faced king, * lived down under the earth. This malignant unbeliever, of evil omen, knew all about Sītā, how she (6) had come to bathe in the water. * The ogress was angry and brooding. "I must go and exercise a little persuasion," she said, "so as to separate Sītā from Rām." * With this thought, the ogress made herself ready with all speed and, with a great bound, darted rapidly upwards and arose at the edge of the water. * She crept along the edge in among the trees, her eyes constantly watching. She recited a magic spell to change her form. In a trice, no time at all, it was achieved! She was just like a human girl. She emerged quickly and went straight up to the royal consort.
7. * Reaching her, she behaved with humble docility, bowing (7) low and making obeisance with palms placed together. "Madam," she said, "I am arriving so late! * I seem to have done wrong. I have gone too far. I have made a *faux pas*. I am depending on you, honoured queen, to forgive me and graciously spare me." * The queen, most high, took her for one of the young court ladies and so replied, * "My dear, I do not regard that as a crime at all!" With these words, the queen went back to her apartments.

- * And then the blood-sucking ogre, evil enemy, served Sītā in close familiarity, concealing her guile. * "Madam," she said, "I understand that you (8) went to stay in the kingdom of the ogre Dasamukh, that base and loathsome scoundrel. * Tell me, what was he like, that Rāb(n), if it please you, Your Highness? I have grown up to my present age and



- (8) have never had the chance to see him, not even once!" * Then the esteemed queen, most beloved, with no idea of the cunning of that bold and overbearing ogress, who was trying to tempt her and so bring about her downfall, * spoke in explanation about that godless creature with all his ten faces and ten³⁸ arms and his really overwhelming power. * She said that if he wanted to make himself resemble someone else, he could be exactly like that person and no other. All the gods were agape at his deeds of prowess.
9. * And then the wicked Ātul (9) taking note of what the queen said, spoke again with her wiles, * "Madam, please favour me with this kindness: do a little sketch on this blackboard. What were they like, these ten faces and ten arms? I would like to know what he was like." * Then the noble Sitā, esteemed first consort, trusted her, feeling no doubt, and drew a picture of Rāb(ṇ). * She drew all his ten faces and ten hands, his whole form, and handed it to the wicked vampire, saying that that was just what Rāb(ṇ) was like. * And all the court ladies, young and old, came on their knees, all in a crowd, trying to be the first to look at the portrait of the king of the ogres. * "It's hateful!" some said. "It's horrifying!" "He appears (10) so huge — he's sinister." "He dared to set himself up against Rām who has such power — and his whole family perished!"

* Next we shall tell of the lord of men, of the most elevated line of descent, who went on happily enjoying himself until, in the late afternoon, the sun went lower. * Then the king called together the officers and men of his large escort and, seated in his carriage, drove speedily back within the boundary of the royal grounds. * The ogress Ātul knew all about the master of men having returned. The vampire was as pleased with herself * as if she had had the chance of going to the heaven of the sixteen or to a dwelling of the *tuṣitas*. She changed her form so as to be inside the portrait of Rāb(ṇ).

75.11–20. When Rām is arriving back, Sitā hides the portrait under his bed. It makes him sleepless and very angry with the court women. Laksm(ṇ) discovers the portrait and Sitā, seeing that her women will be blamed if she keeps silence, admits that she drew it.

11. (11) * Then, when all the charming court ladies who were there in attendance upon their mistress, the king's consort, noticed that the ogress Ātul had disappeared, * they realised that she was a demon, most treacherous, and each one of them was full of fear. They cried out and fled, trembling in every limb, and fell down all in a heap leaning



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- (11) upon each other. * Then the lovely chief wife, Sitā, learned that the serene king had reached the entrance to the royal grounds! * She took the blackboard to efface the portrait of Rāb(ṇ) completely. She wiped it and washed it with water but it did not come clean. The picture became clearer and clearer! * The queen was afraid of the great power of her husband. Trembling all over, in her fear, that esteemed lady took the blackboard and hid it under the fine royal couch in their room.
12. * (12) And then, when it was time to go to bed, Nārāy(ṇ), renowned all over the world, arrived at the decoratively bejewelled mounting block. * The bright moon and the stars had risen to beam brilliantly. The king descended from his jewelled carriage and entered the apartment. * He climbed on to his fine royal couch but he tossed and turned, disturbed in his sleep as though he was being bitten all over by little mosquitoes and by poisonous flies settling on him. * He was very restless and as hot as if set on fire. He sat up and lay down again on his splendid royal couch. * He opened the fine window casement to let the air blow pleasantly on to him. It would make the burning heat abate
13. and soothe him. * The breeze blew on to him (13) but the king felt even more excessively hot! He caught sight of the attendant ladies and became very angry. His face flushed red. * "You concubines—" he said, "why on earth have you come flocking round like this? Do you mean to mock me with this behaviour?" * Saying no more he promptly grasped his weapon and, drawing it, pursued them, intending to end the lives of the beloved court ladies! * Then the dear ladies went pale and faint with the fearful shock, overwhelmed by the king's power and authority. They trembled all over. * Some cried out, quivering in every limb, anxious and afraid for their lives. They ran out of reach of His Majesty, the noise of their commotion resounding afar. * When he saw
14. all the ladies, so terrified, running out of his sight like that and (14) hiding away, the king burst into a fit of rage, like the fire which ends an era with its blaze. * With boiling anger in his heart, the king waved his sword rapidly round and chased the ladies, to strike them. What a commotion!
- * Then Queen Sitā, noble consort of great esteem, saw her husband, head of the three worlds, whirling about in pursuit of the court ladies in this fashion. * She was aghast! Full of fear, she told one of the women to go and ask the young Prince Laksm(ṇ) to come at once. * The woman bowed and bustled off with all haste, as was Her
15. Majesty's wish. (15) * She crept up to the noble prince, bowing low, and told him what had been happening, all the facts without any omission. * The younger brother, highest of princes, was horrified and afraid when he heard this. He made himself ready in a moment and



- (15) hurried off. * Arriving in the presence of his elder, he crouched on his knees, making obeisance at the queen's feet, amid the throng of dear court ladies. * Seeing Laksm(ṇ) there, the queen said to her young brother-in-law, dear to her heart, in explanation, * "Just now the king, most high, was sleepless. He became angry and chased the women away (16), causing much consternation and noisy turmoil! * I asked you to come and discuss it because you are as close to me as my own heart. Please will you go and see him at once; then his anger will abate."

- * On hearing this, the young Laksm(ṇ) bowed and took his leave and went out immediately. * Coming to the noble king, he raised his hands in greeting and bowed, clasping the other's feet. "Victorious lord and elder," he said, "why are you so angry?" * And then, seeing the young prince, the high-born Lord Harī came to himself. * He explained, "My own dear brother, (17) I went to my couch to sleep as always but * my mind became red hot as if a fire was raging furiously all round me. What could be the reason for this? Please go straight away and find out." * Then the young Laksm(ṇ), dearly loved, made obeisance and took leave of his elder and went, in accordance with his wishes, * to look in every room of the palace. And he went and opened out all the curtains and looked under all the covers. * He saw nothing. Then the great prince stooped down and went under the noble king's bed. He saw the blackboard stuffed under the couch of the great king, * with its portrait of the loathsome Rāb(ṇ)! The young brother was full of fear. "Whoever could have thought of doing a thing like this?" he said. * "If (18) I were to put it away out of sight, I am afraid some calamity might befall the king." With these thoughts he hurried off without delay to present it to his elder.

- * And then the lord of men, the highest-born king, looked at the portrait of the arrogant ogre and his anger flared like fire. * He spoke to the court ladies. "Ho there! You! You treacherous trollops! Which of you drew this portrait and tucked it away out of sight like this?" * All the court ladies, overawed by the king's authority, came to attend upon him in great alarm, unable to collect their wits. * For if they told him the straight truth, they were afraid that the blame would be laid upon the chief consort. They looked at each other and did not know whether to reply or not. * The king questioned them many times and had no (19) word of reply. Very cross, he stamped his feet. They bowed respectfully, each one silent.

* And then the noble lady Sitā saw how angry her lord the king was and considered the situation carefully. * "If I remain silent it looks as though the court ladies will be punished and then there will of course be retribution to come in the future. * And further, people will speak ill



- (19) of me, saying that I did wrong and, though I was at fault, stayed silent, letting others suffer the dreadful consequences." * So thinking, she approached her dear king, creeping on her knees and bowing low. She said, "May it please you, I realise that, in drawing that portrait of Rāb(ṇ), I committed an offence against your authority * but there was a girl asking about the appearance and name of that godless creature and she pleaded with me to draw him, there among the dear ladies of the court. * I drew him on the blackboard and handed the finished picture to her (20). When she had looked at it she completely disappeared! All the women were shocked and alarmed. * I tried to erase the portrait with water but it did not go away. It was clearer than ever! When you arrived at the mounting block, I slipped it under the bed."

75.20-27. The angry Rām orders Laksm(ṇ) to take Sitā away and kill her. Laksm(ṇ) takes her into the jungle but, believing in her loyalty to the king, does not wish to carry out the order, especially as the queen is pregnant.

- * And then, hearing this, the king of the three worlds which spread over the universe raged furiously and pointed his finger at her in his anger. * "So!," he said, "this woman is no good! She is of base origin and evil omen. Just because I took pity on her, she dares to act like this and has no fear. * Secretly she draws a picture of her lover, to amuse herself gazing at it in rapturous delight. For pity's sake! I thought you were true to me. That was why I went after you and brought you back to care for. * I waged that war with no regrets for loss of life — and, two-faced, you turned away from me! If you were going to yearn for that godless creature, why on earth did I bring you here?" (21) * The king then told his young brother, "Madam Sitā is unworthy of our love. I cannot possibly keep her with me. Take her away and kill her. * Do not let word of it reach our parents, the elders. You are to cut out her liver and bring it to me, so that I may see how it is that she can have had such temerity."³⁹ * Then Laksm(ṇ), that young brother so dear to their hearts, saw how angry his elder was, telling him to kill Sitā. * He trembled inwardly with fear as if a sword was cutting off his head. He wanted to plead for her life but he could see how furious was the king's temper. * He simply set himself to do what he was commanded by the king, leader of the world, who wielded power: he took the queen right away out of sight of their sovereign lord.

22. * In secret, then, the young brother made obeisance (22) at the feet



- (22) of the chief consort. "Alas! What past action has pursued you and has now caught up with you to cut you off like this? * If I were to beg his forgiveness for your crime, he would be still more violently angry." He spoke and then lamented sadly, his whole body drooping limply. * Then the lovely queen, the chief consort of high esteem, spoke to the serene young prince, "His Highness will not be so indulgent as to spare me. * I was wrong to draw Rāb(ṇ), that is true. But I was quite without the feelings of a lover. I told him exactly what had taken place but the king did not believe a word! * He told you to kill me. In his furious temper he did not listen to what I said. It just seemed to him completely false! I shall endure death in accordance with my fate. * It
23. is normal for mankind in this world (23), once they are born, to die, every one. Where will you take me to execute me?" Then Laksm(ṇ) felt sorry for her. Amid tears, he told the dear queen that he would take her beyond the metropolis * because from where they were, in the city, he was afraid that the news would spread to all countries in all directions and people would speak slander and calumny. * As he spoke, tears fell from his eyes. He led the chief consort out through the city gate and into the jungle. * The prince reached an area which was safe from danger, where there were trees of deep quietness. He took the dear queen to the foot of a mountain and halted.
24. (24) * And then the much-esteemed chief consort, the lady Sītā, having given full vent to her grief, instructed the young prince as follows, * "My own precious brother, I take leave of you now. We have grown used to sharing our sorrows together but today, it seems, we shall be in separate places. * My guilt in drawing the portrait of that godless creature was not such as to merit death. However bad my behaviour has been, you, my beloved young brother, have completely understood what was in my heart. * If I am to die, then, with that goodness on which I depend, kill me quickly in accordance with my dread fate."
- * Then the young brother, whose glory was resplendent, wept and wailed, as he heard the queen's words. He said, * "Your Majesty is true and good. I believe (25) everything and have no suspicions. Dasamukh took you to Laṅkā but you were able to protect yourself. * All the gods and anchorites in all places believed in your supreme virtue. They said that, if there had been any doubt of it, when you stepped in the fire⁴⁰ you would have died. * And now it is only because of some bad fate from long ago that you are brought here to undergo a grim punishment. Please go free and follow your destiny." * Even while speaking the prince was plunged in grievous lamentation, most pitifully, prostrated at the feet of the royal lady and faint almost to the point of losing consciousness.



- (25) * Then, when the lady Sitā saw her dearly-loved young brother-in-law grieving with bowed head and brought so low, * she soothed him, saying, "Good brother, it is fitting that you should feel merciful. But
26. the king has told you to kill me — so how (26) can you let me go? * If you go back to the city now, what about having my liver? It will be seen that you have deceived the highest of princes and you will suffer blame for it. * Your kindness to me makes me feel deeply — indescribably — grateful. Do not let me suffer. Please kill me as fast as possible." * And then the young Laksm(ṇ), master of men, made obeisance and replied, "How can I bring myself to execute you? * And a further consideration: Your Majesty is carrying a child and nearing your full time. Take pity upon that precious, lovely infant within your womb. * Surely your life cannot come to an end? I feel pity, great pity, I would have you go off and follow your destiny. I shall return to the city. * I shall inform the king that I have killed you. Whether this offence which I shall commit is a right or wrong thing to do — what of it? I beg to repay my debts of gratitude to you, Your Majesty. I am not concerned about my own life."

75.27-39. Sitā tries to make Laksm(ṇ) do his duty by speaking roughly to him. Finally Laksm(ṇ) strikes but the sword turns into a garland. Encouraged by this miracle, they part company, she to wander onward, he to return to the city.

27. * And then that lady of high esteem, Queen Sitā, realising the import of her brother-in-law's reply, gave thought to the matter * as follows, "Alas! Laksm(ṇ) here is far too concerned about coming to my aid. He cannot cast away my life because his heart is so full of pity. * I must deceive him, then. I will speak roughly and inconsiderately to him, using some craft, and thus I will make him angry. * Then he will stop being sorry for me and will put an end to my life." With these thoughts, she spoke. "Laksm(ṇ), why this delay? * You are the executioner, with orders from our sovereign lord. You had better do as our master bids. Why ever do you keep on putting it off? * I am the prisoner, after all. The king told you to raise your arm against me but, to judge by what you have been saying just now, you are behaving far
28. too much as if (28) you were on my side! * And, more than this, I know what is in your mind. Do not let yourself feel like this. You saw how quiet it is in the forest and have been speaking in innuendoes to me like a philanderer!"

* Listening to the queen, his elder, the prince felt acute stabs of pain



- (28) in his heart, as if a sharp arrow were shot straight at his very vitals. * He fell flat on the ground, his face quite blank. He turned the matter over in his mind and could see that it really did seem to be as the queen had said. He thought, * "It has long been an axiom of this world — and it is a golden rule when judging behaviour — 'If only two people come into the jungle, there is no one to know whether they behave well or ill'. * And usually men and women are doing something not so impeccable! If, then, I am a true friend towards my revered elder, who
29. will believe that I behaved honourably? (29) * I had better kill her, then, and so avoid all recrimination." With this intention, he raised the sword over her threateningly, to cut off her head. * Then he thought of the darling child in the womb of the queen. He became burning hot as if a fire had flared up in his breast. * He wept tears which ran all over his body and was unable to control his limbs. The sword dropped out of his hand, as his whole frame drooped limply. * The prince came to himself with a start and sat up. He made a great effort to concentrate and expiate his sin with regard to the queen, so that there should be no retribution. * For it was Rām's order to him and there could be no question of failing to do it. He grasped his sharp sword, intending to execute the queen. * He raised the sword over her but then suddenly
30. looked at (30) the chief consort. It was not right to end her life. He stayed still, feeling miserable. * But there was another thing: he was afraid of his treasured elder brother. He made a great effort to be resolute. He rose up, seized the sword, closed his eyes and swung it down with a rush — * and the sword dropped from the prince's hand! He thought he had killed her and fainted, losing all consciousness.
- * And then, when the young prince, so serene, had taken his sword to end the life of the lovely chief consort of high esteem, * by the great power of her good faith and the goodness of the precious infant she bore, the sword turned instantly into a garland of flowers on her neck!
31. * She saw her young brother-in-law, highest of princes, (31) unconscious in a faint and concluded that he was dead. She bent down and put her arms round him * and said, amid her tears, "Alas! my dearest young brother! You are constantly in trouble because of me. When we were on that journey far away and our elder went after the deer, * I was cross with you, my dearest. You never made me suffer for it! You went to fight at Laṅkā and were hit by the arrows of those vulgar, godless creatures * on five occasions without being killed. You gained glorious victories, were eminently successful and on your return enjoyed a time of leisure and contentment. And now, how can it be that so soon afterwards you are dead? * All this is because I mis-treated you! The king told you to execute me and now, my beloved young



- (31) brother, my treasure, it is you who die in my place, taking no thought for yourself! * This good deed of yours to me is unequalled. If you
 32. have died and are leaving this place, I beg (32) to die with you, my dear one." * The queen lamented over and over again, tense with emotion, in great anguish. She beat her breast. Then her head fell forward as she fainted.

* Dew fell and in no time at all the chief consort felt completely refreshed! She regained consciousness and put out her arms to embrace her dear young brother-in-law. * She touched him, found his body warm and knew that he was not dead. She raised her hands and declared before all the gods in their dwelling-places in the ten directions, * "O gods, as I have been true to the powerful Rām of the line of Hari, I ask that this dearly-loved young brother may escape with his life and live." * After making this prayer, she felt the body of that
 33. highest chief, her (33) cherished young brother-in-law. It seemed as though refreshing water was running all over him.

* And then the serene young Laksm(ṇ) regained consciousness and saw that his elder had not died. * He was quite overcome with joy. He asked the dear queen, "How can it be that you did not die? * May it please you, that weapon of mine, that sword, is exceedingly sharp. If it were to cut solid iron, all would be cut into little pieces. * Your Highness, that garland of flowers which you are wearing round your neck seems to me to have a supernatural air about it." * Then, the
 34. highly-esteemed lady Sītā (34) replied, as she heard this, "When you were trying to kill me just then, * I thought I really *was* dead. But by the power of my good faith, your sword did not come near me! * It turned into this garland of flowers and went round my neck." As she said this, the queen took it off and handed it to her young brother-in-law.

* The beloved Laksm(ṇ) took the garland of flowers from his respected elder * and it changed back at once into a sword, in a flash! Regarding this as a most miraculous occurrence, Laksm(ṇ) placed his palms together acknowledging her virtue. * "Your Majesty, you have spoken the truth; this is clear proof of it. You are a jewel without stain, worthy of praise beyond all others in the world. * This miracle will be heard of throughout all the three worlds, reaching every point of the
 35. compass! When you set out (35) on your way, I can see there is nothing for you to fear. * Go now, madam, and may you have happiness! May you have no misfortunes! I would take my leave, bowing before you, and return quickly so as not to be overtaken by the dawn." * Then, listening to her young brother-in-law, so dear to her, the noble queen, the elder, shed tears and sobbed with grief. * "My precious young



- (35) brother, so dear to my heart," she said, "I will set out, yielding to fate. I will endure my sorrows and journey to distant places. * I am only concerned for you, returning to the city of Aiyudhyā; for what will you do about the liver to give to our elder? * The king will say you cheated him and he will be extremely angry. You will probably be killed there and then! So tell me, have you any ideas about what to do?"
36. * Then Laksm(ṇ) reflected. "Dear lady, do not worry at all," he said. * "I am thinking only of you, so precious, for you will now be deserted and alone, exposed to the rain, the wind and the sun, journeying along the way in adversity. * Turning your head, you will see no companion. Your feet will swell with bruises and blisters." * With this, he bowed and placed his palms together, making obeisance at the feet of the queen. The tears falling fast, the prince forced himself to set out. * But as he walked away he looked back and saw the dear queen, sorrowful and trembling in fear. He ran to her and clasped her feet. (37) * Lamenting, he raised his hands and pleaded with all the gods who lived in the forests, among the crevasses and the jutting crags of the mountains, * including Indr, greatest and noblest lord of men, Virūpakkh of heroic grandeur, Virūḥak and Dasarath; * and also Isūr himself, who was supreme during the three eras over the sixteen divine lords, together with the gods of the ten directions. * "I beg to leave the noble queen in your care, placing her with all of you gods. Please rally to her side and protect her so that she may be free from fear and disaster." * With this prayer the prince walked away into the distance, far from that queen of great beauty, hastening on his way with determination. (38) * As he journeyed along, the supporter of the earth wept. Seeing the moon, bright in the sky, he quaked inwardly, thinking deeply about his elder. * Now she would be journeying alone, forlorn and isolated in the forest, having no one to go along with her as her companion. * And so it was likely that animals and birds might attack her or harass her. She would sleep directly on the ground, in great discomfort and distress. * "Alas! How she is to be pitied! How will she endure this fate? Who will help her to overcome her terror? Who will take her away and look after her? * And then, she is near her time. To walk along at all may well be impossible!" Grieving, the prince journeyed on, his hands brushing away the tears.

75.39-42. Indr helps Laksm(ṇ) by producing a dead deer whose liver Laksm(ṇ) cuts out to take to the king, pretending it is Sitā's.

39. * And then the Lord (39) Indr Kosi was sitting in his bejewelled



- (39) palace, Bejayant, the gods thronging round him in attendance. * It came about that he felt uncomfortably hot, not at all at ease, and that he therefore opened his divine eyes and looked about at every dwelling-place. * He saw that the young prince was returning to the city of the serene king and that he did not have the liver of the lovely queen to present to him. The latter would be very angry. * And further, there was the lady Sitā in the very depths of despair with nowhere to go. Moreover, she was very near her time. * "The lady will have pain all over her body and shortly she will die in the forest. I must go and help them both and not let them be in such terror." * With these thoughts, he came down from his seat, with its three decorated sides richly covered in gold, and, flying through the air, arrived on earth in a moment. (40) * There and then, he created a deer which died just on the path by which the prince would be returning to the city. * And then the most elevated prince of great might had spent his grief and become calm. He was proceeding on his journey * when he saw the deer lying in his path. Approaching, he could see that it was definitely dead. The prince was very pleased indeed. * "I must take its liver to present to that highest of princes and tell him it is the liver of the dear consort, which I have brought to him as he commanded." * With this thought the serene prince, so handsome, grasped the deer firmly with one hand and drew his sword to cut out its (41) liver. * Having managed this, the protector of men proceeded on foot to the city, carrying in one hand the deer's liver. * Arriving, he bowed and made obeisance at the sovereign's feet and, amid the throng of ladies of the court, he presented the deer's liver. * Then the king, Nārāy(ṇ) of noble descent, received it. He just took an overall look at it, assuming it was the liver of his consort * and with no thought that it was the liver of a deer. He spoke straight away. "Greetings, my own most lovable brother! Come near and look closely at this. * This liver is most unusual; it is like the liver of a wicked beast. So that was why she was fickle and loved the
41. (42) godless creature, was it? * Both you and I were deceived; we did not realise how wily she was." With these words he went into his fine royal bedroom.

75.42-51. The queen bewails her plight. Indr transforms himself into a buffalo which leads her to a hermitage. There the sage, Vajjaprit, hears her story and uses magic to produce a hut in which she can live.

* And now we shall tell about the noble queen. When she had watched constantly until Laksm(ṇ) was out of sight, * that lady heard



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- (42) the droning sound of the large cicadas, noisily buzzing along her path and reflected, her face downcast in gloom, on her pitiful loneliness. * When she looked about there were owls, rollers, gibbons and ghost-kites sending out loud calls and responses to each other in those desolate, jungle-covered mountains. * The *Centropus sinensis*, water-fowl, jungle-fowl, quail, cranes, humming-birds and herons came down to perch on branches near together, preening their feathers in play.
43. * Elephants, rhinoceros and big tigers ran (43) thundering along, swift in pursuit of each other. The queen felt faint with fear and turned this way and that, weeping miserably. * The noble lady made a supreme effort to marshal her thoughts. "It will clearly be impossible to stay here. * I am alone too and a woman — I shall surely be eaten by the animals! I must leave at once and find another place to stay." * Such were her thoughts. Then she raised her hands above her head and prayed to all the gods before proceeding on her way.
- * As she walked along the royal consort grieved. The tears flowed freely. Desolate and forlorn, she choked with sobs. * "Oh (44) wretched me!" she cried, "what evil deed is it for which atonement has not been made? It is not right that I should be in such terror and grim destitution. * I have already been cast out from my home once to come and live in the jungle. Now this makes a second time. However shall I manage to keep alive? * Alas! My young brother-in-law!" she lamented. "Now you are going back to the city without the liver to present to our sovereign. The king will surely punish you." * The queen was most distressed by these thoughts, almost at the point of death but she felt pity for the child in her womb. Why should it die with her? * "Oh, by the power of the goodness of this innocent child, most dear to me, I beg the gods all to come to my aid and ward off this danger." * As she lamented, with tears flowing freely, trickling down her face, the noble lady struggled to journey on through the forests and by the mountain gulleys, jutting crags and ravines.
45. (45) * And then, after Laksm(ṇ) had gone, the Lord Indr Kosi transformed himself. * In an instant — no delay! — he changed himself into a buffalo, with head aloft, held erect, walking towards the queen. * The buffalo came right up to the chief consort and asked, "Why are you crying so sadly as you journey along on your own * with no servants? In what direction, in what place do you live? How is it that you are not afraid of animals attacking you? How dare you travel alone in the forest?" * Then, hearing the great buffalo's words, the noble lady,
46. much-esteemed Sitā, spoke (46) in reply to him. * "I am the chief consort of Nārāy(ṇ)," she said. "That respected lord and master of men made his dearly-loved brother bring me here to punish me.



- (46) * Laksm(ṇ) tried to kill me but I did not die and he let me go on with my journey in the direst destitution, alone, wandering in the forest. * I beg you, Brother Buffalo, kindly spare a thought to helping me. Show me the way to the dwelling of some great hermit, that I may entrust my life to him." * And then the great buffalo, Indr Kosi, heard the royal consort of great esteem and felt pity for her. He thought, * "If this is how things are, I will take her straight to the hermitage of a pious anchorite." With this thought, he led the way for the queen as quickly as possible. (47) * Light was breaking as the buffalo Kosi conducted the queen to the hermitage of a most august sage of great learning, said goodbye to her and returned to his dwelling.
- * Then, as the unblemished queen looked at the hermitage of that sage of understanding, her joy was beyond comparison. * All the suffering and sorrows of the chief consort were eased and without any delay she went to make obeisance and salute the sage of piety⁴¹ and power. * Vajjaprit, observer of the code of ascetic behaviour, looked at the esteemed lady and had a feeling of doubt and suspicion. * He questioned her. "Greetings, O lady of perfection, comparable in grandeur with the full moon. (48) How is it that you dare to journey in the forest and come here all alone? * And your name — what is it? In what city do you live? What is your desire in coming all the way here?" * And then that beautiful and much-honoured queen explained what had happened. * "Lord, my name is Sītā. My station in life is noble. I am the consort of Nārāy(ṇ) of great power and virtue, who rules royal Aiyudhyā. * On a certain occasion I happened to be feeling uncomfortably hot and irritable. I went out to bathe in the water. * There was a loathsome she-devil who disguised herself as one of my daily attendant women. She had me drawing a portrait of Rāb(ṇ). And I trusted her, thinking her to be genuine! * When I had finished the drawing, I handed it (49) to her straight away. She looked at it and disappeared! I do not know where she went. * When I tried to wash off the picture of the godless creature, it would not come clean! It became clearer and clearer. I put it under the bed of my dear king. * He saw it and was displeased. He let it assume the dimensions of a heinous crime, saying that I had turned to another, that I loved a godless creature. * He told his young brother to execute me and end my life but the sword turned into flowers, a garland round my neck. * Laksm(ṇ) saw this and gave up the attempt to kill me; he let me journey on alone in the jungle. I came here and saw your noble self. I beg you, may I put my life in your care?"
- * And then, hearing the whole story, the righteous hermit felt sorry for that (50) noblest of queens. * "Alas!" he said. "Rām the divine did



- (50) not, in his excessive anger, reflect about the time when Rāb(ṇ) took you far away and he waged war, followed you and destroyed the demons.⁴² * Why did he not think of this? Because of some bad fate from long ago. It shall be my duty to look after your precious child, ensuring that there shall be no imperfection in the task.” * When this conversation was over, the great sage recited in prose from the Veda for increase. Instantly there appeared a hut * for the queen to make her home in, there beneath the trees. It was decoratively created by skilled craftsmen, with fine cushions and pillows, mattresses and pretty foreign coverlets. * And then the lady (51) Sitā took up residence with the pious hermit, making it her habit always to be dutiful towards him, * letting nothing trouble him, as if he were her own father. She brushed, swept and tidied his cell; she drew water in readiness at all times. * When the queen’s time had come, the full ten months having passed, and she was about to give birth to her offspring, her whole body was racked with pain. * Then the great hermit of piety knew that the noble queen would have her treasured child. * He came out of his hermitage with many troubled thoughts. He took water and, with trembling lips, his mouth pursed,⁴³ he made haste to sprinkle it on the queen.

75.51–57. Indr sends his four wives and the goddesses down to earth to help Sitā when her son is born. Sitā laments, when they return to heaven, on the loneliness and poverty of herself and the child.

- * And then, as the Lord Indr Kosi was resting on his bejewelled seat
 52. in his (52) decorative palace, Bejayant, * with the divine *apsarās* all round him in orderly array to attend upon him, it came about that the seat became hot, with a raging heat as though it were on fire. * The lord therefore opened his divine eyes and looked at Sitā there, about to have her dear child. He urged his four wives * and all the heavenly goddesses to come down from heaven with him. All the divine beings together therefore used their powers to fly down through the air. * They reached the hermitage without delay and saw the queen, in pain all over her body, trembling violently, on the point of death. * Lord Indr told the four wives and the goddesses to give aid and support to
 53. the lady to relieve her agony. * (53) Sujātā and the other three wives with the divine *apsarās* approached to cosset the chief consort. Some raised her, some supported her with arms about her and that dearly-loved lady was able to give birth to her son very quickly. * Then Lord Indr Kosi saw that Queen Sitā had had her child and * he blew on the



(53) conch, making sonorous notes which wafted through the trees. It was Sujātā who took the precious baby, so dear. * She took water to bathe him, then laid the darling loved one down carefully on a bejewelled crib * with a piece of fine, soft bark-cloth beneath him. * When the little prince was all fresh, she put him where his mother could see him inside the noble hermitage.

54. (54) * And then the lady Sītā gazed upon her beloved son of glowing beauty. * She bent to clasp him in her arms, embracing him closely, tenderly kissing that child, so dear to her. Gladness filled her heart as she tended him so that nothing untoward should come his way. * The majestic Indr, manifest lord of men, and all the gods came to be with the queen. * Happy and excited, they all offered their congratulations and gave their blessing to the infant, that he should have splendid power like his father, exceeding all others in the three worlds. * When they had given their good wishes, Indr and all the gods said farewell to the queen and swiftly returned through the air to their palaces.

55. (55) * And then, when Indr had returned to his heavenly home, the lovely Queen Sītā could not see anyone at all. All alone and weak, seeing only the little prince, she sobbed convulsively, in very low spirits. * She held her precious son in her arms, free from harm. She put him on her knee and kissed the dear child tenderly, crying in her great misery. * "My child, why did you have to be brought into existence like this, separated from your father and with your mother constantly suffering unhappiness and danger? * It was when your mother was living in peaceful serenity in the royal palace far away, my heart's darling, that you should have been born! * Wet-nurses and (56) nannies would have combined to take care of you, my treasure, and the three grandmothers would have cherished you, letting nothing upset you. * But, as it is, here I am, your mother, destitute! I suffer excessive hardships. It is by your own merit, my love, that the gods have been here to help you, * causing clothing to appear and rugs and coverlets for you, my dearest — while mother is in the most dreadful state of poverty, without a single possession! * I have only the ring on my hand. My gift to you will be in accordance with our destitute state, my treasure! * I ask that you may have great prowess, that your fame may reach all points of the compass." Then the queen put her fondly-cherished son down to sleep and went out.

* She went to the hermit's dwelling, greeted him with palms placed together and said, "Lord, I take my leave of you. I shall go to the water's edge. (57) * May I put the little one in the cell and leave him in your care? It is so isolated here. Some danger might threaten him."

* And then, straightaway, the sage Vajjaprit spoke. "O, Your Highness,



- (57) * do go, of course. Just put the boy there. It shall be my task to look after him. Do not be at all worried."

75.57-76.5. Sitā leaves her son in the care of the sage, while she goes to bathe but later fetches him, unseen by the hermit. When the latter realises that the child has gone, he creates a similar child.

- * And then that pre-eminent lady of high esteem took leave of the hermit and started out. * Walking to the foot of the mountain near the edge of the water, the queen watched a family of monkeys bounding about at play on the branches of the trees. * Their young ones hung on to them, either in front or on their backs, and they jumped about plucking fruits (58) of various kinds. "You monkeys there!" said the queen. "Why do you carry your children like that? * Those babies have only just opened their eyes. Why do you not give more attention to them and keep an eye on them? You jump about so playfully on the branches of those trees. I am really horrified! * No animals, great or small, do this jumping about, thoughtlessly amusing themselves with their young holding on to them front and back."

- * And then the monkey mother had heard and she replied, "Our children are brought along with us — and quite right too! * In the old days, folk used to say if there was any trouble, *we* would not have to be afraid, because our children came with us. * Now you are just a foolish human, you who turn to us and say we are ignorant! You humans are irresponsible. You do not know how to give proper care. You have abandoned your child and left him in the cell. (59) * The ascetic will close his eyes to meditate. If an animal hovers near it may attack and carry off your child to eat — for the sake of its stomach you will lose your child!" When she heard what the monkey said, Queen Sitā was panic-stricken. * "Oh! Oh! I have left my child with the noble hermit, just as the monkey says — and he is always busy meditating with his eyes closed!" * With this thought, that lady went up from the water and returned to the hermitage and the cell. * When she arrived she bent with outstretched arms to embrace her son and fondle him lovingly in her arms. Putting him on her hip, she quickly returned to the bathing pool.

- * And then the good hermit was sitting or pacing to and fro in meditation, his eyes closed and his thoughts concentrated. (60) * When after some time he came to himself, he opened his eyes and looked about and saw that the precious child had disappeared! The sage was horrified! * "Alas! The child which the queen left in my care! What

- (60) creature could have come and taken him away? How one must pity the boy! However could I lose him like this? * And now no doubt his mother will be back and will scold me roundly. She will grieve excessively. She will be at the point of death." * Even as he thought these thoughts, he took his walking-stick and walked with trembling limbs round the hermitage and the hut but he saw no precious little prince. * The hermit walked about looking for him earnestly, hot and flustered, in an agony of remorse. He considered the situation carefully. "What I must do * is to carry out a sacrificial rite and by magic create a replacement for the prince. I will just put him there for the queen. Then she will not have to suffer this dreadful sorrow." With this idea the *ācārya* (61) drew a picture of the dear infant on a blackboard and made a fire round the magic image.

- * Now Queen Sītā had walked to the edge of the water, singing a lullaby to her dear baby. * Then she went to bathe in the water and washed the little prince all over. This done, she returned to the hut. * Arriving there, the queen, most high, made obeisance and placed her palms together in greeting to the great hermit in the *sālā* outside the hermitage. * Just then Vajjaprit, who observed the rules of behaviour, 62. was beginning the magic rite in the *sālā* (62) and, looking up, he saw the esteemed lady, her cherished son upon her hip, coming straight towards him! The hermit questioned her. * "You gave me your instructions. You put your child here for me to look after. When did 76.1. you come and take him away without telling me, * (76.1) giving me such a fright? There was I, bustling about looking for him — I nearly died! I was just beginning this rite to produce a replacement for your son as quickly as possible by magic. * But now your son is alive and well and my anxiety has gone from me. Now, madam, please take good care of your little treasure and I shall have a chance to meditate." * With these words he took the drawing up to rub out the picture of the prince then and there before the eyes of the queen.

- * Queen Sītā bowed low before the sage in salute and eagerly pleaded with him. * "Lord, why rub it out? Do by your magic make another child for my boy's sake! He would be just right as a companion to be 2. with my son." * The good anchorite listened to her and (2) readily replied, * "Very well, then! That is quite satisfactory. Think no more about it, Your Highness. I will begin the rite, concentrating, reciting and using the sacred sayings." * He put the picture in the fire and it burned up, glowing redly. By the divine power of the learned magic spell, he caused a miracle to take place. * The sky was darkly overcast and dimmed, just as if it were night-time. Soon there was a little light and there appeared the form of a boy. * When the sage performed the

- (2) incantations for totally extinguishing the fire, rain fell, pouring down in quantity. He approached and took the child, bending over him as he held him tenderly in his arms. * He handed him to the queen with these words. "Regard him as the young brother of your son, just as though he were from the same mother."
3. * And then the much-esteemed (3) Queen Sitā received the prince and bent to embrace him lovingly. * She put them down to sleep, those two precious sons, whose delightful beauty was like that of gold, just polished with sand — for both of them were of remarkable comeliness. * Their bodies were fine and rounded — Bisnukār himself might have fashioned them. They resembled each other in every respect. The queen cherished them, keeping them from all harm. * "Dear lord," she said, "today is indeed a good day! I would like to bestow names straight away on the two boys." * Then the good hermit considered what would be an auspicious time to choose for giving names to those treasured sons * so that they should have happiness and prosperity and, in accordance with their descent from great kings, should be able to govern their kingdoms in complete content. * The elder was given the name Rām-Laksm(ṇ), a fine son, (4) clearly intended by nature for success. The younger, who was produced magically by means of fire, was called Japp-Laksm(ṇ). * Thus both princes would be able to continue the family line, endowed with power and prowess unequalled in the three worlds. * The lovely queen, greatly esteemed, saluted the serene hermit, feeling a joy which could not be equalled, * and, carrying the two princes, most high, one on each hip, she left the anchorite's dwelling and went to her own, to live as was her wont. * When she reached home the queen fed her babies at the breast and kissed her splendid, delightful sons. She loved them with all her heart and cherished them, letting no harm come to them. * Whether it was morning or evening, she never grew in the least tired of her darling sons. She cared for them and protected them at all times with unruffled calm.
5. (5) * And the two princes grew into fine, handsome boys. * They would go off together, elder and younger, to play, morning and afternoon, at the usual amusements near the paved area round the hermitage. They enjoyed themselves, untroubled in their happiness. * The lovely queen, much-honoured, lived with the ascetic, possessed of wisdom, as with a noble father. * She dutifully attended upon him at all times in the morning and evening, seeing to it that nothing annoyed him. Every day she swept and brushed and tidied the whole place where he meditated, pacing to and fro. * Having done this, that lady without blemish would go to gather fruits of the forest bringing them each time to offer to the anchorite.



76.6-18. The sage instructs the boys, teaching them to use the bow and arrow. Finding them apt pupils, he makes them magic bows. They shoot a huge *Barringtonia acutangula* and shatter it with far-reaching noises.

6. * The queen's sons were now ten years old (6) and of a physical beauty and grace superior to that of all others in the world; * the queen loved them as dearly as her own life. She took them to the great sage and respectfully said to him, "Dear, honoured lord, these princes have now reached the age of ten. * They do not yet know the Treatise on the Supernatural Arts which would be useful to them if some overweening enemy should come to attack and overpower them. * I beg you most kindly to instruct the boys, grandfather, and give them some training that they may learn the arts and ward off dangerous enemies." * Then
7. that best of sages (7) spoke to her. "O madam, do not fuss! * It shall be my task to instruct and train the princes in the whole of the three Vedas, exhaustively, so that they shall have pre-eminent powers." * As she listened to the sage, possessed of wisdom, the lovely queen of great esteem felt an unparalleled joy. * She admonished the princes, both of them so innocent and dear, * "Now, children, do your best and settle down to your studies as quickly as I could wish you to do." With these words the esteemed consort, dearly loved, bowed and took leave respectfully, returning to her own home. * And then the sage, so good, had the two noble princes reading and learning the Books of the three
8. Vedas (8). * They also acquired the mighty, supernatural power which comes from divine incantations, the Pali sayings. They learned too the art of the bow and of the sharp arrow. They learned everything without any omission. * Thus the two dearly-loved princes learned all the Treatise on the Supernatural Arts with the good sage and, owing to the cleverness which they had in all their senses, their brilliant intelligence and their wit of lightning quickness, they had no difficulty, no frustration. They learned right through to the end of the three Vedas.
* And then, realising that the scintillating intelligence of those beloved princes was superior to any in the whole world, the good hermit * made bows out of bamboo to give to the dearly-loved boys, the elder and the younger, with three arrows each, * sending them off
9. (9) to learn to shoot, rivalling each other as they practised; for the hermit had introduced to them the magic craft which brings victory, all of it without any omission. * So the two princes, highly delighted, received the bows from the good hermit. * They bowed very low, making obeisance, as they dutifully took leave of the sage, diligent in the ascetic practices. They set off, there and then, * and proceeded

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- (9) until they reached a place beneath great trees with deep, silent shade, a place for meditative pacing to and fro. They plucked flowers and placed them a hundred yards away, suspended in a row. * They raised their bows and, closing one eye, set their sharp, powerful arrows, aiming at the flowers, and drew their bow-strings smartly. * The
10. arrows (10) flew straight there and detached the flowers, which fell to the ground. The boys playfully aimed their arrows, trying out their skill, laughing and clapping their hands in delight. * When the sun was lowering its rays in the afternoon, Rām-Laksm(ṇ), descendant of a powerful line, urged his dear young brother to return to the hermitage.
- * And then the sage Vajjaprit saw that the two lovable boys were capable and tough, with the strength for heroic deeds * and thought, "Just so. These two boys have the courage needed to carry on their line. They are by nature lords of the earth. * The proper thing for me to do, then, is to make bows and arrows of real power for them by my
11. magic." * With this in mind the ascetic, possessed of (11) noble benevolence, built a fire and concentrated his thoughts for the recitation of the magic words. * By the power of the teaching of the best and highest of lords and through the efficacy of the ascetic practices, the fire flared with blinding brightness * and there appeared, while this was taking place, rising in the midst, a god who bore in his hands six arrows and carried on each shoulder one bow. * The hermit was overjoyed when he saw this. He stretched out his hands to take the bows from the middle of the fire. The god was gone! * Then he handed the bows and sharp arrows to the two boys of royal lineage and addressed them. "Now, dear grandchildren, with regard to these arrows: * suppose some malicious military force were to make a
12. vicious attack on you, (12) some dangerous enemy, intent on putting to the test his physical strength — they would give up and surrender to you!"
- * Then both boys made respectful obeisance in homage to the good hermit. They readily took the bows and the sharp powerful arrows from his hands. * Then they bowed and placed their palms together and, prostrating themselves at the hermit's feet, said, "May it please you, reverend sage, your goodness to us is outstanding, without comparison. * One might take the sky, the sea, the earth to compare with it but they would not be equivalent. Only our very lives would be equivalent and these we would entrust to you, grandfather." * With these words, the two well-born boys took their leave without delay and
13. went out of the leaf-thatched *sālā* to return to their mother. * The (13) queen, realising that her two beloved sons already knew the three Vedas through to the end, * that they were brilliantly clever in the supernatural arts with those victorious arrows and that everything was

- (13) as she had desired, was delighted beyond all comparison and made a great fuss of her two treasured sons, so dear to her heart. * Then Rām-Laksm(ṇ), so tough and strong, and Japp-Laksm(ṇ), his invincible young brother, bent to clasp the knees of their mother. * Both princes eagerly spoke to her. "Honoured lady, we beg leave to go and amuse ourselves in the forest, * looking at the four-footed and two-footed creatures and the trees. That will give us great contentment. We shall come back in the afternoon." * And then their royal mother
14. (14) had heard what her two offspring said and gave her reply, * "If you would go and amuse yourselves looking at the trees and their fruits, then go, my cherished darlings, but do not go too far away while you play. * For one thing, I am afraid you might come across a godless enemy or a malicious host of buffalo. As you go along, keep an eye on each other. Do not be careless, my treasures!"
- * And then Rām-Laksm(ṇ), tough and strong, and Japp-Laksm(ṇ), his beloved young brother, respectfully took leave of their mother, * grasped their bows and powerful, magic arrows and set out with eager footsteps, pre-eminent in strength and virtue, moving like royal swans. * The two princes, like roaring lions, looked at all the variety of trees, whose branches spread round with pleasant shade, giving a deep
- 15 (15) quiet. * Some of the fruit was almost ripe, some fully ripe, some just new and small. Petals and pollen, fallen from some trees, were wafted by the breeze, diffusing that essence of the flowers, their fragrant scent. * The princes went along by way of the mountain gulleys, passes and crags, so remote. There was a stream whose water flowed clean and pure. The princes drank and rested. * Birds flitted hither and thither, first one, then another, pecking at objects of all kinds and sending out their calls in answer to each other. * Animals of every kind were shepherding their mates with loud cries, one following another: hares, wild oxen, great tigers, rhinoceros, roebuck, woodland deer. * There were elephants in rut, struggling, trumpeting, running with deafening din. There were the fabulous scaly dragon-headed quadrupeds, and goat-antelopes all moving along with their own herds.
16. * The two royal (16) princes explored the forest enthusiastically and went further and further. Finally they reached the Hemabānt, where * they saw a *Barringtonia acutangula* of gigantic size. Its foliage hid from sight the lofty sun; its girth was about a hundred thousand armfuls! It was the king of all trees. * Rām-Laksm(ṇ) said to Japp-Laksm(ṇ), "O dear young brother of noble qualities, I would like to make the attempt with my sharp arrows to shoot at this tree and destroy it, to see whether * it would split or not. I want to know the supernatural power of this arrow of victory so that I may see clearly

- (16) with my own eyes what might is in my hand." * Such were his words. Then the prince took his bow — looking very like his father — and swiftly swung it up and, putting a sharp arrow close to it, gave a smart twang to the bow-string.
17. * The arrow struck the trunk of the *Barringtonia* — it collapsed (17) on the ground in little pieces! The noise reverberated, as a tremor passed through the earth. In all ten directions there was a violent quivering. * The tremor was felt away in the *tusita* heaven and by all the gods who dwell in the celestial regions, by the *gandharvas*, by the fair-winged *garuḍas*, by the *nāgas* and by all the great kings in the cities. * All heard the mighty, thundering boom, such almost as to overturn the earth, as though a massive rain-storm in the sky was beating the earthly regions with excessive ferocity. * The marvel caused consternation. In every single inhabited place men were horrified. They shivered and shook in fear for their lives. * The gods left their dwellings and came down. Goddesses floated down on the clouds — having this power through meditation. Young *garuḍas* fell out of the Bombax trees. And all devilish creatures were scattered far and wide. * As to the human beings, men and women, they went in terror this way and that, parted from each other. The whole host of *nāgas* rushed to hide down in Pātāl. * The
18. herds of (18) animals which lived upon the earth — regal lions with manes and strong elephants — all roared as they ran here, there and everywhere to tuck themselves away safely in confined spaces in gulleys and crevasses. * Birds, male and female, called loudly and flew away from their homes, almost senseless in their fear of the quaking and trembling and the clamour. * The arrow was shot and such was the result! Then the two dear princes saw the tree reduced to little bits like dust by the power of that superlative magic arrow * and they both clapped their hands with joy, laughing loudly. They decided to return home, picking fruit from the trees: * ripe durians, mangosteens, *Willughbeia cochinchinensis* and mangoes. They wrapped them up in the hems of their robes and gathered frangipani and *Michelia*. Then they went back to the hut.

76.18–25. The boys tell the sage and their mother about the tree. They learn from their mother more about their family history.

19. * Arriving there, the two princes bowed low (19) in obeisance on their knees, showing their devotion to their revered teacher as they presented the fruit and flowers to him. * The sage, who had power through his acquired virtue, had been watching the two boys as they arrived at the

- (19) *sālā* in the hermitage. * The serene, good anchorite questioned them, "When you went to amuse yourselves in the forest, I heard a most astounding noise * like ten thousand thunderbolts! A tremor went through the earth; it quaked violently. There were reverberations on the ground and in the sky. All the trees were shaking. * I realised that it was a remarkable event. Now, were you boys trying out the powers of the supernatural arrows? Was that why the sky became overcast? During all time there has never been such a phenomenon!" * And then the two
20. princes, palms placed together, replied, "We (20) went as far as the Hemabānt, serenely free from mishaps. We saw a gigantic *Barringtonia*. I shot at it for fun, to try out the power of my right arm and because I wanted to know the might of the sharp arrow. * And, entirely due to your virtue, holy one, to your powers, grandfather, that tree could not hold fast. It collapsed, reduced to little bits like dust." * As he listened to the two princes, the learned ascetic was delighted beyond comparison. * He stroked and patted the boys and said, "Children, that tree was as old as earth itself! * It was created, a mighty king among trees, together with that lord of mountains, Sumeru. No one — even with superlative physical strength — could destroy it. * But now you have acquired the power through your asceticism! You have been able to obliterate this tree, my grandson. It is impossible that anyone is your equal." * Then
21. (21) the hermit gave his blessing, wishing them great glory and success, that they might quell their enemies everywhere into submission and fearful acknowledgement of their power.

* And then, having received this blessing the two noble princes took their leave respectfully and went back to their home. * There, they bowed and placed their hands together, making obeisance at their mother's feet, and told her their story, how they had tested the power of the victorious arrow. * And, listening to her cherished sons, so dear to her heart, their lady mother was as pleased as if she had received a gift from heaven. * She kissed her two precious children and stroked them all over, those beloved sons, cooing over them. "My darlings," she said,

22. (22) "most dear to my heart, * it is owing to your origins that you have this present strength and this surpassing ascetic power. * When you shot your arrow and destroyed the *Barringtonia*, the whole world felt a tremor, as when your respected father went and raised the bow in Mithilā. * You have indeed great power — but do not go off playing, my sweethearts, for every day I am deserted and so far away from the city."

* And then the virtuous Rām-Laksm(ṇ), strong and mighty, learned all about their circumstances for he bowed low and asked his mother, * "Madam, concerning His Majesty, sustainer of the earth, in what kingdom does he live? And what is his name? Will you tell me, mother,

- (22) please? * What was the reason why you came here alone like this and
 23. stayed in the middle of the forest, destitute (23) and in extreme hardship?" * And then, when she heard her child ask these questions about what had happened in the past, the queen, * with tears welling up and falling freely, sobbed in great distress. She bent to embrace and kiss her dear sons and then explained to them as follows.

- * "My dear children, your father is Nārāy(ṇ) himself, who wields supreme power. He came from the ocean⁴⁴ and was born into a family of supreme kings. * He was called Nārāy(ṇ) Rām, the strong and mighty, whose deeds of heroism abound. He ruled Aiyudhyā, a delightful country, being the grandson of Ajapāl * who had three sons, fine men of superlative power. Rām was the son of King Dasarath. I lived in Mithilā but * your father managed to raise the bow and bring me to this
 24. kingdom to join your grandparents. After a little time, he (24) came to live in the jungle. * Dasamukh stole me and took me away to far-off Laṅkā. Your noble father and Laksm(ṇ), his young brother, * marched their army of monkeys, with its four fighting corps, in pursuit of that king of the godless creatures, to fight against him, cut off his whole race for ever and bring me back to the city. * As time went on, battles were fought. Your two uncles set out to march the mighty army and fight, seizing the chance to do great deeds of prowess. * They were able to capture Laṅkā and Malawa for the king, their handsome elder brother. As for Aiyudhyā, it resembles the far-distant heavens! * My children, when I was carrying you, so dear to my heart, in my womb, your victorious father went to amuse himself in the forest. * A she-devil came and, changing her form to look as if she were one of the dearly-loved
 25. ladies of the court, she came and chatted to me, persuading me to (25) draw a picture of the loathsome Rāb(ṇ). * His Majesty was furiously angry and gave orders for me to be put to death! And so it was that I left the city and came to live here." * When he heard this, the high-born Rām-Laksm(ṇ) was stricken by grief, distressed by choking sobs. * As he thought with pity of his mother the tears welled up and flowed freely, streaming over his face, while his limbs trembled violently.

76.25-37. Rām consults his astrologers about the remarkable noise which all have heard. It is decided to try to find the potential enemy by attaching a message to a horse and letting it go at will. First Hanumān fetches Bhīrut and Sutrut from Kaikes.

* Then Nārāy(ṇ) of illustrious might, seated upon his bejewelled throne with his ministers ranged in attendance upon him, * had heard

- (25) the deafening noises reverberating through the heavens and felt the tremor which went through the ground so that the earth almost turned
26. (26) over. * And all the Brahmin elders and astrologers and ministers of royal descent and all the beloved ladies of the court and the young girls were pale and faint with fright and much perturbed. * The entire population was fleeing in turmoil. Trumpeting elephants ran pell-mell in the chaos which resulted. Appreciating what a phenomenal event this was, * the king ordered a messenger to rush off with all speed to summon the astrologers with their Brahmin scriptures. They were to come at once. * The messenger knelt in obeisance, taking his leave, and ran off with all haste and urgency. * Arriving, the official gave his
27. message. "O astrologers, (27) His noble Majesty bids you go quickly this instant." Then, hearing of the king's summons, the chief astrologers * grasped their blackboards and almanacs, busily made themselves ready, each one, and went with all speed up into the palace with its bejewelled tiers. * When they reached the court of the pleasant hall, they crept up to pay their respects and sat down according to their ranks and sections, attending upon their sovereign. * And then the
28. king, Nārāy(ṇ), observing the arrival of his astrologers, (28) eagerly addressed them. * "O astrologers, a marvel occurred today. A violent tremor went through the earth. Pray work out the explanation at once from your volumes of the Jyotiṣār."

- * Thereupon the astrologers made their calculations, checking all the dispositions produced by the books of learning. When they had their conclusions ready they respectfully informed their honoured sovereign, * "May it please you, as to this marvel, according to what is written in our almanacs and in the Brahmanic scriptures and judging by our observations, it is just as when Your Majesty and your young brothers, * all four of you, were testing out arrows for your father. A tremor went through the earth and it shook violently like this. * Lord, to our way of thinking, it would seem that there is someone of great physical power amusing himself with a victorious arrow and that was how this
29. marvel took place. (29) We would suggest, Your Majesty, that you should arrange for a written message to be attached to the neck of a horse, which would then help us. We would make a wish and let the horse go.⁴⁵ Have Anujit go with the horse. * We should say, 'If you are kindly disposed towards our lord, then you should at once pay honour to the horse reverently in accordance with our traditions. * If any person, lacking in respect and deference towards our lord's virtue, manages to seize the royal horse and amuse himself by mounting it, feeling no fear of our lord's prowess, * such a person is a trouble-monger, intending to attack the king. Let such be captured and brought

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- (29) forthwith to be presented to His Majesty'." Then the king, Nārāy(ṇ), master of men, readily replied, "O astrologers, your idea is excellent."
30. * Next the king gave orders (30) to the son of the Wind to go to his victorious young brothers, Bhirut and Sutrut, far away in the kingdom of Kaikes. * "Tell the two princes to come without delay because I would have them set out to quell an enemy." And then the mighty Anujit received the king's order with all its content. * He bowed and took leave respectfully and, controlling his limbs, he made his tough body go through the air with surpassing speed straight to the kingdom of Krasīṇ. * Arriving there,⁴⁶ they bowed in greeting and, making obeisance with palms placed together, spoke. "Our elder brother, the
31. king, has sent (31) Anujit here. He would have us, his two servants, go to the royal capital, Aiyudhyā, because he intends to assemble an army and march forth to quell an enemy." * And then the king of the land of Kaikes, learning all the facts, spoke as follows, * "According to our understanding of the situation, it seems probable that this will be a major war. Go now — and may you perform heroic deeds and vanquish all your dangerous enemies!" Then the respected Bhirut and Sutrut took leave politely and returned to their golden apartments.
32. * Next they sent off an official (32), devoted to the throne, to organise a military force immediately. * The latter made obeisance at the feet of the noble princes and hurried off as he was bidden with all speed. * When he reached the ministers, he told them, "His Majesty bids you prepare all your forces * because the princes are to march to Aiyudhyā. He bids you prepare at once with no delay." * The ministers heard and busied themselves, giving orders to all their auxiliary forces.
33. The elephant corps were to prepare their bold elephants, (33) attaching their fine trappings. * The officers of the royal chariots had the vehicles ready all spick and span, yoked with splendid horses, decked in their dazzling trappings, brightly sparkling. * The whole infantry force, with weapons of every kind visible in their hands, were there in their proper sections with their appropriate chiefs. These were the divisions of the auxiliary forces. * And there was music too: the army drums, the beating drums, the Malay drums, the tambourines, the stringed, crocodile-shaped zithers and the *ramanā* drum. Their melodious notes wafted on the air. * Umbrellas and many-tiered parasols, opened to shade Their Royal Highnesses, dazzled with their brightness. When everything was completely ready they came to the front of the king's court.
- * Then the two elevated princes prepared themselves, putting on their crowns set with sunstones, their sashes over one shoulder and the
34. bracelets on their arms. * They put on breeches and (34) their sarongs,



- (34) tucked up, and they donned tunics of striking magnificence. Having dressed, the two princes stepped forth and mounted their royal carriage for the departure. * Oh the royal carriage! It was so fine, superior, splendid, resembling the Bejayant of Indr come down to earth. * Gongs were struck and drums beaten for the four army corps of officers and men. What a din reverberated on the ground! * The charioteer, seated at the front of the royal carriage, drove off speedily. The great prince, Sutrut, bearing his sharp sword, sat in the front of the carriage of the other honoured prince. * After some time they reached Aiyudhyā, halted their
35. various troops and went into the city to greet their elder. (35) * They entered the palace, bowed with hands placed together and sat in attendance upon the king amid the assembly in the magnificent hall.
- * Then Nārāy(ṇ) Rām, looking for them, perceived that those great princes, his young brothers, had arrived as was his desire. * That scion of the line of Nārāy(ṇ) spoke. "Greetings, my young brothers! I consider what has recently happened to be a phenomenal event. * There were reverberations in the skies and a most violent tremor went through the earth just as when we tried out our strength for our father's sake. * I judge that there is some base man of erring, wicked ways, coming to assault our boundaries. There can be no doubt of it.
36. * So I have had (36) my chief ministers, my wise men, poets and Brahmins, all pondering. They are going to attach a message to a horse and let it go off. * Then I am sending you, my dearly-loved brothers, and the mighty Anujit to follow the horse, watch and intercept it, so that we shall at last know what is happening. * If anyone dares to capture the horse and amuse himself by riding on it, then that person is my enemy. You will seize him and bring him here in all haste." * Then young Bhirut and Sutrut heard and made obeisance, saying to their noble elder, * "Lord, when this phenomenon took place and there was an earthquake and excessive reverberations, we heard it and were afraid. We thought of coming to you! * And now, most high, we have your orders to command your ministers and soldiers, to follow the
37. royal (37) horse and waylay it. * We would ask to undertake what Your Majesty, our master, commands, even to the point of losing our lives. We would not have Your Majesty feel any anxiety."

76.37-42. The message is placed on the horse's neck, prayers are said for the discovery of the potential enemy and the horse is let loose. Hanumān follows. Behind him come Bhirut and Sutrut with the army.

* Hearing his young brothers, Nārāy(ṇ) Rām was thoroughly pleased.



- (37) * He gave a coat of mail, set with brilliant diamonds, which had been presented to him in the forest by Akat, to Bhirut and a coat of mail from Indr * to Sutrut. He provided for their protection every kind of weapon and wished them power and success. * Then he gave the word to a captain, Sumantān, to prepare the swift horse, attach the written
38. message and let it loose, as had been arranged. * The two (38) younger brothers knelt, raising their cupped hands, and received the bejewelled coats of mail. * And Sumantān, the captain, bowed too, taking his leave, and marched out of the gilded court building to the victory pavilion * where he made ready the royal horse, putting on the fine, decorated saddle, the stirrups and the handsome fringed bit. It was as splendid as a horse from heaven. * A clerk quickly prepared the message, inserted it into a golden cylinder and attached it to the neck of the splendid horse as His Majesty had commanded.
39. * And then the (39) astrologers with their Brahmanic scriptures passed the leaf-shaped candle-holder round the swift horse fully seven times. That was the completed ceremony. * As they put the message on the horse they made a wish by the power of Nārāy(ṇ), their superior, before all the gods, asking them to help: * "If there is any person of overweening confidence in his prowess and power, in whatever direction he may be, please, O gods, indicate that direction. * Let the horse move towards him, straight to the very place, quickly and accurately, in accordance with our wish. Let there be no going astray." * When they had finished their prayer, the astrologers watched and saw an extraordinary phenomenon. The sky did not have its usual aspect, with the sun's light glowing redly. * The astrologers looked at
40. the sky (40) in every direction. It was absolutely dark! But soon there appeared in the East the forms of the two boys. * The astrologers had the drums and the gongs beaten with a resounding din and the military officers let the eager horse loose. * The splendid steed, of tremendous power, arched its neck to look in all directions. Then it was off, quick as lightning — * like a regal lion, long-maned, leaving its lair — after circling three times to the right and turning to face the East. * The gods who produce inspiration entered the mind of the horse. It went straight along by the mountains and entered the forest ways.
41. * When they had let the swift horse go, Hanumān (41) of the simian race left Aiyudhyā immediately and followed behind it, * crossing gulleys and open forest, keeping a close watch. Going neither too near to it nor too far from it, he stealthily kept an eye on the horse. * Then, after Hanumān left to follow in the track of the swift royal horse, those supporters of the earth, Bhirut and Sutrut, * elder and younger, assembled all their officers and men and, bearing their bows and



- (41) victorious arrows, mounted their bright chariot. * Oh that brilliant chariot! The spokes of the wheels were delightfully wrought in design, sculpted as sprigs of flowers like a transformation of the pattern of a sarong, all covered with gold. * It was yoked with splendid horses. (42) Lion-like, the younger brother was in attendance in front of the other prince. The charioteer drove off, speeding into the distance. * White-tiered umbrellas set with jewels were fixed wide open, their fringes shading the noble princes. The trumpet, conch, gong and oboe played decorous music harmoniously together. * The whole densely-packed force raised a clamour which resounded in the heavens. Earth trembled. Every hand held a weapon. * The two noble princes followed the path into the distance and arrived at a plain beyond the mountains, impressively vast.

76.42-52. The boys go off again into the forest where they observe the trees and animals. They find the horse, catch it and, in spite of the warning in the message, ride it.

- * Then, in the fine *sālā* the two boys of superlative power were asleep with their mother. * When it was almost daybreak and the course of the sun was glimmering with light, they awoke, rose, washed their faces (43) and took their victorious bows. * They made obeisance before their mother. "Madam," they said, "we take our leave and go to the forest. We shall look for every kind of fruit to pick. We will return when the sun is just inclining a little." But then, when she heard her sons bidding her goodbye, their royal mother was extremely upset. * She felt a dreadful quaking in the pit of her stomach and experienced stabs of pain, jabbing like sword-thrusts at her heart. * She shivered in distress, all her skin gooseflesh. Her eyelids flickered. She realised that this was a most unusual occurrence and said, * "My children, when you tried out the arrow a tremor went through the earth and there were loud reverberations. I was so upset! My heart was breaking. I have not been able to put it out of my mind, not for a single day. * I am afraid news of it may have reached those kings who have the (44) power for deeds of heroism and they may march their armies to the attack, capture you and take you away for punishment! * I, your mother, would die! Do not go there to play, my dearest loves. Please do as I say." * Then the two boys, so dear to her, were quite downcast. "Madam, dear honoured mother," they pleaded, * "we are not so bold as to go far away. We play only round about here. And even if some dreadful enemy should come to attack us, * there's no need to brood



(44) anxiously about it. We are not at all afraid. We will return to the hut when the sun is just inclining a little."

45. * Then, seeing her cherished sons full of gloom (45) and wheedling and pleading to go, the queen * embraced them, dear innocent sons, and wiped away their tears, saying, "O children, apples of mother's eye, * is it not true that fighting on the field of battle and the deployment of troops is very difficult? You are still very young. You have not come up against it even for the first time. * But I will not prevent your going. Off you go — and take care of yourselves. Go together all the time, younger with elder, and constantly keep an eye on each other.

* Please, my treasured darlings, come back early. Do not stay until evening. I always have fears for you!" * Then her two sons, most high, bowed and placed their palms together. Carrying their bows and
46. arrows they went to the *sālā* of the hermitage. (46) * There they bowed dutifully and said, "Honoured grandfather, we would respectfully take our leave and go to play in the forest." * Then the best of sages spoke to them. "Well, grandchildren, go and play — and may all go well! * If some army of devils of ill intent approaches you in enmity, may you, by your heroic deeds have them defeated, giving up the struggle, broken into submission and surrendering to the might of your right arm!"

* Then the dear princes received this blessing and set off. * They went into the forest to a remote part, most awesome. They followed a
47. regal avenue among lofty (47) trees of equal height with deep shade.⁴⁷

* Fig-trees sprang up there, small bamboos and sagoutiers, * eagle-wood, litchis, mangosteens and sapotilles. * Herds of animals were audible everywhere as they ranged about; some were mounting their mates, staying in the shade to lose heat. * Elephants guided their mates away from the various groups in the herd. They travelled a great distance to feed on the far edge of the forest. The chief of the herd, head aloft, would mount a mate or take some grass. Some trumpeted, some ran far away. * There were rhinoceros and roebuck, great tigers, jackals, wild dogs, monkeys, deer, large and small, iguanas, wild oxen and hares, regal lions, young elephant-lions. * Strong young buffaloes

48. with black necks,⁴⁸ in rut (48) confidently butted each other. The princes enjoyed themselves watching as they went through the forest in that remote place.

* And then Rām-Laksm(ṇ) of glorious power caught sight of the horse, walking straight towards them, * its body white, its head black, its mouth red. Decorative trappings, all burnished, had been put on it and its movements as it walked were swan-like. He realised that it was special, like no other animal. * And so the elder prince pointed it out

- (48) to his young brother. "My dearest brother, what is this exceedingly strange animal with such fine trappings on it? * Never yet in all this long time that we have been coming here to play have we seen such a beautiful wild animal as this! * If it is as I think, this is not a wild animal. This animal, it would seem, has someone who looks after it.
49. No, this is no wild animal. That is how it comes to have (49) such fine trappings as these. * We must chase it and make it captive. Then we will take turns at riding it. It will be even more fun than usual if we can go for rides in the forest." * With this idea the boys pulled up creepers, all they could hold, and twisted them into strong ropes. Then they ran to intercept the splendid horse. * When they had managed to catch the king's horse the princes were highly delighted. Elder and younger, they gazed without stopping * at its soft mane, its waving tail, its perfect stance and form and its trappings, fit for a noble king, engraved and set with gems. * They looked intently at its headstall on which a design of fig-leaves and stars was clearly visible and at its saddle, decoratively
- 50 patterned, and they saw the tube (50) with the letter tied to the neck of the horse, hanging down. * Then the elder prince of the ten powers detached the tube and saw the writing on a gold-leaf scroll. He opened it out to read at once:

* "Message from His Majesty Nārāy(ṇ), highest of princes, whose power extends through the three worlds which reach to the shores of the ocean. The gods of the ten directions * invited this prince, scion of high descent, to come and be born in this world to vanquish the treacherous demons of villainous crimes who oppressed the whole world. * And all of them gave up the struggle and were beaten by his prowess. This prince now rules the city of Aiyudhyā. His name is Rām, the king.⁴⁹ His strength and might are the greatest in the world. * The king heard the dreadful noise of the supernatural arrow when a tremor reverberated through the earth. He felt suspicion and has therefore let

51. this swift horse set off. (51) * Let anyone who is well-disposed towards our noblest of lords prepare to make an offering to the swift horse in accordance with traditional procedures. * Anyone who catches the horse and goes for a ride on it, having no fear of Rām's prowess, is a traitor to the great king. His Majesty will have him executed."

* When Rām-Laksm(ṇ), the elder master of men, had read what was in the letter he told his beloved young brother, "This animal is called a horse. * In the message they say that if we catch the horse and ride it we are traitors and they will kill us! * Well, we are not afraid! We have caught it and we will have a ride in the forest. If its owners come and ask for it we shall simply give it back. * If they are setting themselves

52. up as our enemies, then leave it to me, your elder! I will (52) finish

- (52) them off.” * With no further words or delay the prince sprang on to the horse, looking as handsome as his honoured father. Truly they were without difference. * In his left hand he held the reins, in his right, his victorious bow and arrow. His dear young brother walked along behind the royal horse.

76.52-77.7. Hanumān makes two vain attempts to capture the boys. They tie him up and scratch a message on his face. He finds Bhirut and Sutrut and tells them what has happened.

- * And then Hanumān, strong and mighty in deeds of heroism, overtook the splendid horse and saw the treasured young princes, * one walking, one riding on the horse, distinguished by their most attractive good looks, bows in hand, looking like Indr Kōsī himself come down from heaven. * “What king’s sons are these,” Hanumān thought to himself, “coming to play in the forest on foot, without any military escort? * And another thing: was it these very boys who
53. demonstrated their arrows of victory (53) and is that why they dare to catch the swift horse and have a ride on it, without fear of Rām’s prowess? * If I try to take their lives they will certainly die — but I ought to capture them and take them alive to present to His Majesty, supporter of the earth.” * With these thoughts that scion of simian descent, the monkey prince, stopped, sidled round the trees and sprang out to catch the two princes. * Rām-Laksm(ṇ), strong and mighty in deeds of heroism, * finding himself thus made captive by a monkey, shook all over with fury. * Taking his bow of the powerful arrows, he whirled it round and hit the monkey Hanumān, flinging him down flat in a faint on the ground by this use of his power for mighty deeds. * “Did you see that?” said the prince to his beloved young brother. “What kind of monkey could it be that dares to try to capture us like
54. that and thus meet its own end? (54) * Its whole body is arrayed with fine, decorative silver jewellery. I find it very unusual, not like ordinary, everyday monkeys.” * Saying no more than this, the prince urged his brother to enjoy a ride on the splendid horse and they continued along the isolated path.

* Then the Wind-god blew on Hanumān and that truly powerful being recovered consciousness at once. * He thought, “It *was* these boys who came out to test their sharp arrows! Their power is superior to any in the world. They gave me a whack which nearly killed me! * Since they are very small indeed in stature, how can they have such great strength? In the circumstances I had better think up a trick. * I

55. will change myself so as to pass for a jungle monkey (55). I will go up to them and speak to them and beguile them into forgetting themselves. I shall be able to capture both of them." * With this idea, the monkey prince, scion of simian descent, controlled his body, raised his hands reverently and made a wish. By the use of incantations, he changed his form. * All of him was transformed and he became a little jungle monkey plucking fruit. He made his way along from tree to tree and came out in front of the splendid, swift horse. * Then, taking some fruit, he went up close to the boys and behaved in a most friendly fashion, chatting very pleasantly to win the princes over to him. * "I like you, royal masters, so I have brought all this fruit for you to eat, for your pleasure." (56) * Assuming that he was a jungle monkey, Rām-Laksm(ṇ), the victorious elder, laughed gaily and said, * "You have brought us this fruit because you think we eat such things! Take it away to store as your own food. You have given us great pleasure. * Did you see, just a moment ago, how a white monkey, a wicked, pernicious beast, seized me when I was on that royal horse? He was so bold and aggressive! * I struck him with my victorious bow and he fell down flat, dead. Now *you* have a face such as one can take to. One can trust oneself to you, you being a jungle monkey."

- * And then Hanumān, hearing all that was said to him, replied to the noble prince, "That white monkey was a town monkey, * may it please you, (57) he was no jungle monkey. That was why he was so bold as to attack you princes. If he died it served him right!" * Even as he spoke, he pressed closer, pretending to be very affectionate, and, with tongue in cheek, he laughed gaily in his attempt to beguile them, 77.1. not letting them be aware of his real feelings — (77.1) * for Hanumān was in fact extremely annoyed. Then, controlling his limbs, and compressing his lips, he whipped round with a sudden spring, grabbed at the two boys — and missed!

- * And then Rām-Laksm(ṇ), with the strength for mighty deeds, gave a swing with his swift bow — and Hanumān fell flat on the ground! * His form rapidly changed back to that of the son of the Wind-god. Japp-Laksm(ṇ) fell into a terrible rage and struck a second blow at Hanumān. * Rām-Laksm(ṇ), who bore the bow with ease, said, "My beloved brother, it was this very monkey who captured us — and we struck him a deadly blow! * How is it that he did not (2) give up the struggle but transformed himself into a jungle monkey to come and make us captive again? Let's do him to death once and for all!" * Then Japp-Laksm(ṇ) respectfully replied, "If we kill him probably we shall never hear of him again. * Now this monkey seems to be a very special one. He must have a master who looks after him. We ought to tie him up

- (2) and then let him go off and look for his master again." * Rām-Lakṣm(ṇ), of superlative toughness and strength, heard and agreed with his brother, dear to his heart. * He dismounted from the horse's back. The two of them with outstretched arms pulled up creepers and tied the monkey's hands behind his back. * They busily broke off sticks and
3. scratched letters on his face saying, "If (3) among all the immortal gods, whatever their number may be, those gods of might and power, * from the realm of Pātāl right to the *tuṣita* heaven and to all the sixteen heavenly dwellings, if any one of them, not being in fact his master, * should try to untie him and pull him out, cutting him loose by any means whatever, let the bonds not be freed from his body! If that god is really his master who looks after him, let them be undone as is his wish." * Having scratched this on his forehead, the princes thumped and walloped him, saying, "You obstinate ape! Such a nuisance! Go and tell your master to come. We will stay here and wait for him."

- * And then Hanumān of simian descent, tied up most uncomfortably owing to the strength of the two princes, * with a blot on his escutcheon, his reputation for physical strength dimmed, felt very miserable and experienced great pain. After struggling for a very long
4. time without managing to extricate himself, he set off home. (4) * He jumped about, turning from side to side, and tugged at the creepers which were bound round his body until he was exhausted — he could not break them. * Hanumān grew more and more frustrated and tense. "Oh dear me!" he thought to himself, "never before have I reached such straits! * Even when I fought against Indrajit and he shot from his powerful arm an arrow which struck me down and I lay upon the point of death and he had me surrounded and captured by his whole force * and they all worked together twisting chains round me, binding me very tightly, even then I was able to kick the whole force down dead in a trice and shake the chains off. * But now it is a most remarkable thing. The creepers are no thicker than a whip and yet I cannot wriggle free from them; they seem to tighten more and more." * Hanumān was
5. much dismayed by these thoughts. It seemed as if (5) he would die. Ashamed before all the gods of the ten directions, he walked along in tears, all woebegone, a sorry sight. * After a little while, as he made progress, he came across the army. Hanumān was so embarrassed that he hung his head as he approached Bhīrut, sustainer of the earth.

* The two princes were just then driving along in their royal chariot, urging the whole host of the army to follow the royal horse and cut off its progress. * As they journeyed along the way their keen eyes caught sight of the royal simian Hanumān, all tied up. * Startled, the two

- (5) noble princes dismounted from their glorious chariot and questioned
6. Hanumān, * "My dear fellow, you are tough and strong. All the gods (6) fear the power of your arm. You defeated all those godless creatures of ill omen — their blood was like a sea! * Bodies of ogres slumped down dead in a tangled mass, littered about the city of the demons. But now — tell us, who was it who made you captive and tied you up like this?"
- * And then Hanumān of superlative might replied to the noble princes, "May it please you, I * saw as I went along, two princes who have the great strength which comes from merit. Intrepid, they caught our splendid horse and went for a ride on it without fear of the king's virtue! * When I crept along and came up close to them and jumped up and seized one of them from the back of the swift horse, those two boys beat me until I nearly died! * After I came to my senses again, I gritted my teeth and forced my body to change into a small jungle monkey and I went up to them and chatted pleasantly with them —
7. deceitfully for, (7) with a spring, I seized both of them. But they grabbed their bows and, whirling them round, they both, elder and younger, struck me. Once again I was at death's door! * They captured me, tied me up and then spoke with excessive impropriety, suggesting that I should come and inform our noble king and that *he* should go out and match his might against theirs!"

77.7-12. Bhirut and Sutrut cannot untie the bonds. Rām sets Hanumān free, hears his tale and sends him, with Bhirut and Sutrut, to fetch the boys.

- * Then Bhirut and Sutrut fell into a rage as they listened to the monkey. * They seized the creepers to undo them, pull them away — but they could not do it! They took their victorious swords and * both sawed at the creepers but they could not be broken through. It was miraculous. They paused and caught sight of Hanumān's forehead with the writing scratched on it. * Reading it, they understood everything. "To write such a message was indeed rebellious! (8) It is clear that they have no respect for Rām's perfection. * We are not your masters, Hanumān, so off you go quickly and inform the lord, our sovereign, that he may know this news."
- 8.

* Then the son of the Wind was downcast, ashamed in front of all the officers and men. He almost sank into the ground. * "Oh dear me!" he said, "now I really have disgraced myself in a big way! If I go through the air I shall be embarrassed in front of the gods. If I go on foot I shall be embarrassed in front of the humans! * And if I avoid



- (8) going to the respected king, most high, I shall be more and more in pain, being bound so tightly. I shall suffer the most dreadful anguish."

* With these thoughts, he bowed and took his leave of the two younger princes and set off across the forest from that distant region towards

9. the city of Aiyudhyā. (9) * When he arrived Hanumān went to attend upon the noble lord king, bowing and keeping his face cast down, ashamed in front of the lesser and greater officials.

* And then the king, Nārāy(ṇ), master of men, looked eagerly at the high-born simian and observed * that he had been tied up with bonds. He boiled with rage and urgently enquired, "O brave Hanumān, * you are so strong, my dear fellow! All the gods in their thousands — more than that, millions — of dwellings have never come anywhere near you in strength! * You quelled the wily, godless creatures. They resigned themselves to defeat, recoiling from the power of your right arm. But now, when you went after the swift horse, who dared to capture you

10. and tie you up? * And these creepers (10) — they are as slender as a whiplash. Why can't you undo them? They merely bring shame upon your glorious name, making you as common as a jungle monkey — even more so." * As he spoke, the king saw the writing scratched upon the monkey's face and when he learned what it said he was absolutely furious. * He stamped his feet and his eyes blazed like red suns flaring in his face. "Well! Who is this person, so confident in his own power that he does not give thought to the fact that he will die for it?" * The lord and sovereign undid the creepers and took them off the monkey, able to do this as he wished through his great powers.

* Then the high-born simian, Hanumān, bowed very low at the feet of the king, much embarrassed in front of all his ministers, * and managed to tell him (11) what had happened — all about the two boys, the whole story without any omission. * "My dear sovereign, I never besmirched your honour, whether I was to live or die. I have now brought it very low but, before long, please be indulgent to me."

* Then, hearing what had happened, Nārāy(ṇ), renowned throughout the world, was even more furiously angry, like the fire which burned everywhere at the end of an era. * "So! They were little lads, were they? And how did it come about that they had such power and courage? O brave Hanumān, back you go, at the double * and order my two young brothers to march the army, all four categories, and go with you to capture the two horrid boys and bring them back for me to

12. have a look at them." * Then the son of the Wind bowed (12) and took his leave with respect, accepting the royal command. He went through the air in a trice. * Reaching his destination, he bowed at the feet of the two noble masters of men. "Your elder, the king, sends me with a

- (12) message, Serene Highnesses. * He would have you march the army with all four branches, officers and men, and follow the boys and take them by force.” * Learning this, the young Bhirut and Sutrut disposed their forces instantly there and then. * An advance party, bearers and a reserve force came thronging in vast numbers, jostling each other. Hanumān led the noble princes in pursuit of the two boys.

77.13–26. The boys confront the army, refuse to give their names and claim that their actions were justifiable. They fight Bhirut and Sutrut, using magic, and overcome the whole army at one point. All revive, however, and Rām-Laksm(ṇ) is captured and taken back to Rām while Japp-Laksm(ṇ) runs away.

13. * And then Rām-Laksm(ṇ), whose descent was from the Sun, was riding the splendid horse, amusing himself most contentedly, * when he saw the royal monkey bringing the ministers and soldiers. “Here’s the monkey coming back,” he told his handsome young brother. * “He is returning once again with a whole army in divisions. Their ranks, in close formation, are extensive. The monkey is a captain. * Well, I have no fears. I want to try out the power of my right arm.” As he spoke he dismounted from the swift horse and stood facing the army, * bravely bearing his bow, as intrepid as a roaring lion. Without delay, he
14. sweetly enquired of them, (14) * “What is your intention, Your Highnesses, in bringing your army here? Do tell us that we may know.”
- * Then the princes, Bhirut and Sutrut, heard the two boys⁵⁰ speaking so boldly, lion-like. * Their bearing was decorous. Their build was similar to that of Nārāy(ṇ) of great power. * “Are they of our own lineage,” they said, “or are they the sons of a king, * coming to seek instruction in the noble arts from some good sage? Why do they go on foot, just the two of them, with no accompanying escort? * They are so small; we really should perhaps take pity on them. How can they have this surpassing power and speak with such insubordination? They show us no respect, no doubt of that!” * With such thoughts, the princes,
15. great overlords, replied, “Greetings, you two boys! (15) What are your names? * And your father and mother — what are their families? In what thoroughfare or city do you live? Kindly inform us. * And how is it that you boys are so brazen? You just seized this horse without the slightest compunction and went for a ride on it! *And* you tied up the son of the Wind-god and beat him almost to death! * You made marks on his face, words saying that he should go and find his master. Now, by the order of our noble king we two have brought all our officers

- (15) and men * out here to surround you both and make you captive and take you to present to His Serene Highness, whose role it is to be the lord of the world."

* Then, hearing this, Rām-Laksm(ṇ), who had the strength for mighty deeds, replied, "Do not ask our names, O princes. * We were walking through (16) the forest enjoying ourselves and not doing the slightest harm — but if you want to fight us, we on our side will not shrink from it. * This horse had no one to look after it. It came along, right there on our path. We two brothers saw it and together we caught it and rode it. Now, what wrong did we do? * As for that white monkey, he's a wretch! He's big, bad and horrid. He took us off the back of the horse, so we beat him to the point of death. * Later on he turned into a jungle monkey and made us captive. We dealt him two blows, made marks on his face and tied him up but we spared his life. And you say we did wrong. Hmm! * Why did you not investigate this instead of nipping off home, misrepresenting the matter as though we were in the wrong and marching here to surround us and capture us? We *are* afraid of you, I'm sure!"

- * And then Bhirut replied, "Now, you boys! You are being very silly
17. * not to fear (17) the perfection of the noble master of men, Nārāy(ṇ). On that swift horse's neck the king attached a royal message. * We are speaking to you as friends. Why did you speak so thoughtlessly? You are so very young. How will you be able to match your lives against his?" * Then Rām-Laksm(ṇ) replied, "Do not, O Serene Highnesses, be so confident in the power of your hand! * The message, we thought, was astonishing. It is not according to the rules of fair play to let a horse go off to find a person and then make that person a criminal. Is this really within the bounds of honourable behaviour? * It may be that the lord Rām, a sovereign of power and prowess, being Nārāy(ṇ) in changed form, has descended to give attention to his kingdom * and has been able to quell all those evil godless creatures, loathsome wretches, and kings of ill-repute who lack virtue and that they have
18. thus come (18) under the power of his hand. * But *we* are not slaves of Rām! He has despised us — regarded us as small fry — but we are strong and can destroy. * We feel sorry for your host of men. Why should they come and die like this? We two and you two princes will join combat together and see what powers we have." * The princes, Bhirut and Sutrut, raged furiously as if a fire had broken out and was consuming their whole bodies.

* Then those sustainers of the earth took their bows and sharp, magic arrows and shot at the boys to kill them. A violent noise reverberated! * The sky became overcast with darkness and was



- (18) disturbed with movements all the way to the celestial regions. There appeared a strong rampart enclosing the two boys! * And then Rām-Laksm(ṇ), strong and mighty, his face flushed with anger, trembled in
19. every (19) limb. * He shot an arrow which instantly shattered the strong rampart, dispersing it in little bits as fine as ash! A tremor moved through the earth. * Then Bhirut, seeing the prince break up the rampart with his arrows, * shook with fury. He took his bow with its effective, magic arrows of victory and, using his power for heroic deeds, aimed an arrow in answer. * There was heard resounding through the skies a dreadful, echoing din. The arrow turned into *nāgas* which pursued the two boys, spitting out their venom all over the ground. * But when Rām-Laksm(ṇ) of magnificent power saw the host
20. of *nāgas* spitting out their venom (20) and moving in pursuit of them in this way, * he was most amused and enjoyed watching them, quite unafraid. He shot an arrow which turned into *garuḍas*, regal birds, * which chased the *nāgas*, swooping down to snatch them and carry them off to eat. All the *nāgas* met their end as they fled in every direction. * Seeing the prince's arrow turning into *garuḍas* and pursuing all the *nāgas*, the two magnificent young brothers of Rām * angrily grasped their efficacious arrows and, dismounting from their vehicle, approached to fight at close quarters for victory. * Bhirut, tough and strong, with his mighty arrows, joined battle with the powerful Rām-Laksm(ṇ), while Sutrut contended against young Japp-
21. Laksm(ṇ). * The four devotees of asceticism, with the power (21) for heroic deeds, clashed body on body, might on might, provoking each other in the contest of physical strength. * Then the all-powerful Rām-Laksm(ṇ), whose descent was from the Sun, shot his victorious arrow at the two princes and, owing to his power for deeds of heroism, they fell. * For he shot an arrow which became, by its invincible power, a mesh of many thicknesses and went round and round the soldiers, all the various forces. * And then the officers, senior and junior, were tied up in bonds, trembling in terror. * They fell and lay writhing on the ground, tossing and turning, or trying to run away, pale with fright, the white of their eyes showing, their cries echoing through the forest.
22. (22) * Then the son of the Wind saw that Bhirut and his young brother, struck by that sharp arrow, had fallen and were lying there on the ground * and that their men were tied up in tough, constricting bonds. Hanumān was very cross indeed. "So!" he said, "I am a military officer of our respected great king * and I will endure death in order to have good reputation for ever after this." * With this thought, he changed himself into an awe-inspiring shape. Reciting divine formulae, he transformed himself * into a body with eight outstretched



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- (22) arms and four faces! He stood there in this transformation like Brahm⁵¹ the mighty and then he approached and seized the two boys. * The two noble boys found themselves made prisoner when the monkey sprang
 23. towards (23) them but * managed to leap up quickly and swing their bows to strike Hanumān. He fell instantly and lay faint and shaking all over.

- * Then the princes, Bhirut and Sutrut, who had been struck by arrows, were not dead, owing to the efficacy of the coats of mail given by their elder brother. * They came to consciousness and both struggled to get themselves upright. Bhirut said to his young brother, "We * have always, on every occasion that we have fought, managed to achieve what we desired but these youngsters are quite out of the ordinary — that is clear! To what king can they be related? * Or is it perhaps Isūr there in the arrow to destroy us and that is why these arrows have such power, striking us and sinking into our bodies,
 24. * causing us sharp, stabbing pains? (24) Poison has spread right through us. I feel ashamed before all in the three worlds." After these words were spoken, the princes murmured divine incantations of speedy effectiveness * three times through. They felt their bodies — the arrows had melted into thin air! And all trace of their wounds was gone! * Looking round, they saw Hanumān, looking like a dead soldier, and all the officers and men with their hands tied. * Their two Serene Highnesses raised their hands and pronounced a prayer. "By the power of Nārāy(ṇ), who, in another form, came down to take upon himself the care of our realm, * would that we might help this monkey-born one, that he may rapidly have life again and, as for the men and officers, may they manage to be free in accordance with our prayer."
 25. * Having expressed this wish, those royal sustainers of the earth (25) took aim with their sharp, efficacious arrows and shot them into the skies. A deafening noise rang out * and there arose a breeze which blew on to Hanumān who regained consciousness and did not in fact die. As for the snare, it disappeared from sight * and the arrow flew on towards Rām-Laksm(ṇ), high-born prince, who took the force of it. As it fell from his hand he fell over and lay there on the ground.

- * Then Hanumān, whose powers were superlative, trembled all over with fury. He leaped up and flew through the air in a flash. * Springing forward to catch the two of them, he succeeded in catching only Rām-Laksm(ṇ) — Japp-Laksm(ṇ) managed to run off into the forest
 26. — and took him to present to the princes. (26) Bhirut and young Sutrut were in a mighty rage. They ordered the whole force and their officers * to grab hold of him, this loathsome young enemy, drag him triumphantly away, bind him up mercilessly, make him suffer as he

- (26) deserved. * This done, they set off with the army, officers and men, they themselves travelling in their royal vehicle, on their return journey to the city.

77.26-33. Hearing what has happened, Rām orders Rām-Laksm(ṇ) to be kept in fetters in a cage for three days and to be publicly reviled. The populace secretly pities him. The gods come down and make him comfortable.

- * When they reached the outskirts of the capital, the two serene princes, sustainers of the earth, dismounted from their carriage and went into the golden reception hall to attend upon the king. * Arriving there, they raised their hands with palms placed together, making obeisance respectfully at the feet of their elder. They informed him about the boys fighting against them, (27) setting themselves up as adversaries. * "They have great power in their right arms. They shot arrows to kill us and to bind up our men. Hanumān, too, nearly died! * Through the power of your virtue we did not die but we were able to capture only the elder of them; the younger ran off and disappeared from sight." * Then Nārāy(ṇ) of most elevated might, became red in the face as he listened to his blameless young brothers. * The lord king impressed upon them his command, "Now, ministers and all of you officers and men, * this is a brazen rascal. We cannot spare him. Please remove him as quickly as possible. Make him suffer, let him endure hardship. * Give him all five devices for restraint.⁵² After that let officials take him round the city to be publicly reviled before all the (28) people. * Then put him in a cage and keep him there for three days. Don't be in a hurry to kill him. After that let the executioners take him away and finish him off." Then the chief ministers of the four administrative departments received the command of the master of men and led Rām-Laksm(ṇ) away.

- * Arriving in the city they had auxiliary soldiers putting the restraints on the precious young prince, putting him in chains with a weight attached to his neck, * putting all five kinds of bond on him. Then the officials took him without further ado on public show, doing what the king had ordered. * They carried all kinds of vicious implements (29) clashing against each other and impeding each other. They struck the gong for the public revilement in the squares of the city as they proceeded round the metropolis. * Then the whole population, male and female, were secretly communicating with each other. They nudged people or drew them to one side and whispered,



- (29) * "You see that handsome prince? He is like the full Moon in the hands of the godless Rāhū, hidden so that her brightness cannot be seen." * "His appearance suggests a superior position. He is good-looking and attractive." "He is very like His Majesty, the lord above our heads." * "Oh I am so sorry for him!" "Of what king's family is he?" "Why ever did he show off his power for great deeds? He has caused his own death!" * Some of them had food which they wanted to give the prince but they did not dare for fear of the military officers, so they told (30) each other not to do so. * The whole population, in a tumultuous, disorderly crowd, followed to watch them. They pitied the prince and sadly bewailed his lot.

- * Then, when the executioners had taken the prince on show round the city, they came to a place used for punishment where they speedily made their arrangements, placing a large cage there for the beloved prince. They did not execute him. * Then each day the executioners, their swords drawn, gleaming white, and held close to each other, sat and kept a keen and careful watch over him. * The dear prince (31) suffered his terrible punishment in wretched despair. * He wept miserably, his breast constricted with choking sobs. He cried out, addressing his revered mother and the sage of great piety. * "O good mother," he said, "your loving kindness has been abundant indeed. You have cared for me tenderly, never letting anything trouble me. * And now I have reached a state of destitution and am undergoing the greatest hardship. It is because of a past action from long ago that I have to endure this. * It has caught up with me and is destroying my life. It has separated us, made me abandon you, dear mother, and so I do not have you to take care of me. * Alas! Now both of you, I expect, are constantly looking out for me, imagining that I am on my way back and will return to you. * You do not know I am dying, about to leave you there in that dense forest. You must be sadly distressed as you (32) constantly look for the arrival of your lost son! * Alas! My dearest, darling brother, you ran away and were separated from me. Are you alive and well or did you die? * I pray that you managed to escape and reach our mother's home to be a companion for her, not leaving the hermitage but staying nearby." * The prince wept about the whole situation, oblivious of all else in his distress. He sank down in a dead faint, his head slumping forward.

- * And then the divinities who dwell in heaven and those whose attention is given to the protection of capitals * saw how Nārāy(ṇ), who held great sway, did not recognise his own dear son; and how he was having his military officers carry out his execution * and those gods were quite perturbed, every one, (33) and sped down through the



- (33) air, leaving heaven to come to the prince. * When they arrived the gods produced various things through the power of their virtue. They placed a shady parasol, in tiers, bejewelled, to screen the sun's rays so that they would not reach him. * They loosened all his bonds. They applied nectar all over his body. Some wafted him with fans to make him pleasantly cool. * And they brought divine food which had an exquisite flavour for the boy to eat, to keep him alive.

77.33-46. When Japp-Laksm(ṇ) arrives home and tells the story, the sage is able to assure the queen that Rām-Laksm(ṇ) is still alive although in trouble. The queen gives Japp-Laksm(ṇ) her magic ring and he sets out to find his brother. He reaches Aiyudhyā.

- * And then the young Japp-Laksm(ṇ) had stood beside the path in terror, watching and thinking hard. * When he saw them capture his elder he almost died of distress. He might have returned, summoned
 34. his strength and fought against them but he saw that their forces (34) were far too numerous. * He stayed there hesitating, in the depths of despair. When the sun was going down he returned to his mother. * As he went hurrying along he saw his elder's bow. He picked it up and carried it on his head, weeping miserably. * "Alas, elder brother!" he cried, "you must be experiencing terrible fear. Are you alive or dead? You are lost to me. * I would go off after you to help you and join you in death but I am sorry for our revered mother. She would not know what happened. * Oh why did we spoil our good name just as though we were not full-grown men — simply letting them capture us! We
 35. have been disgraced before all (35) three worlds. * Alas! We must have parted little birds from their partners and that is why we are experiencing retribution, in my being separated from you, elder prince. * In this remote place you and I have come and played every single day, picking fruit to give to our mother and the revered sage, so peaceful with his precepts. * But now we have an enemy, a low, disreputable, worthless enemy who has contrived by deceit to beguile you and take you away captive for punishment. * Oh, as soon as our mother sees me arrive back home she will ask after you, my elder, and when she hears about you she will almost die of grief." * The younger brother in increasing distress lamented about all these things with a heavy heart. He was faint and trembling but, * when he had spent his
 36. grief, he felt better. (36) Without delay he went to inform his mother at the hut in the hermitage.

* And then the revered ascetic and the noble queen saw her son full

- (36) of trouble. * Suddenly fearful, they questioned him in haste. "Darling child, why are you weeping so sadly? Tell us, where has your elder gone? We cannot see him returning." * Then Japp-Laksm(ṇ) replied, grieving as he did so, "Madam, we went off to play in the forest. * As we walked along we came across a horse. My brother caught it and rode on it. We saw a message on the swift horse's neck saying that it
37. was the mount of Nārāy(ṇ). * Then there was a white monkey (37), a mischievous, inconsiderate wretch who, with a leap, seized hold of my brother. My brother struck him down dead with his bow but, * a little while later, he changed himself into a jungle monkey and came to us, all friendly. He captured us again — that made two occasions! My brother was extremely angry. * He dealt the monkey a blow and tied him up, a prisoner. He made marks on his forehead and let him go away to his own part of the country. But he came back with some princes and a whole large army! * They fought us and managed to get their hands on my elder. I do not know whether he is alive or dead. I fled away and was separated from him."

- * And then, learning the whole story, his esteemed mother fretted in an agony of despair, almost dying. * "O my dear, innocent son! What retribution has caught up with you, my loved one? I told you not to go
38. to the forest (38) but you did not heed my words. * Alas! The whole reason for this was that when you were trying out your arrows there was an earthquake and loud reverberations. Most likely news of it reached the respected king and he thought to wage a victorious war * and so he sent off Bhirut and Sutrut and the son of the Wind in person to keep the three worlds in subjection, destroying any godless creatures of erring ways. * And you are so small! Why did you fight against that power which comes from merit? Now, my own darling child, you are defeated by their ascetic power for heroic deeds. * O my son, now deprived of your mother, when I left the city, I went on foot through the jungle, carrying a child, and came here to live with this best of sages. * When you were born and I beheld a son I was so delighted! I looked after you tenderly, day by day, like an animal crouching protectively over its young." * The lady bewailed again and
39. again, her breast tight with emotion (39). In dire distress, she completely lost consciousness.

* And then the aged anchorite, most respected, seeing the lady in such wretched misery, faint and trembling, on the point of death, * was suddenly alarmed. He seized some water and, reciting a divine incantation from the scriptures, sprinkled it all over the royal consort. * The esteemed lady Sitā then rapidly returned to consciousness and bowed low at the feet of the revered sage. * She spoke with deference.



- (39) "Dear lord, if my son loses his life I cannot live either. * I beg you to
40. take pity, to give some thought (40) to helping me. Please meditate immediately now so as to help your grandson that he may live."

* Then the sage, with his clear understanding due to meditation, saw the queen's abject misery as she thought about the imminent death of her son * and so he contemplated in accordance with the treatise on the rules for sages and learned through his divine understanding and power the whole situation, without anything lacking. * He told the dear lady, "With regard to your beloved son, a dire misfortune has led to his undergoing a severe punishment but he is not in fact dead * so do not grieve so sadly, madam, as though there were no possibility of release. Soon the dear young prince will have happiness beyond that of
41. all royal princes." (41) * The dearly-loved queen of great esteem heard what the sage said but still felt some misgivings. * "O my darling child, what hardships you must be enduring! The sage says you are not dead. Are you really alive? * My child, I am in pain, in anguish. My heart is torn to pieces just as if someone was cutting my throat with a sharp sword, causing jabs of dreadful, poisoning pain. * My beloved, if you are in fact dead I pray to die with you. Let me not endure this fear, my dearest, or undergo this suffering."

- * And then Japp-Laksm(n), her dear son, remonstrated with his
42. esteemed mother, "Please be calm. * If you grieve like this (42) you will not know bad from good! I shall take leave of you with respect and quickly go back after my elder brother to look for him. * I offer my life in payment of my debt of gratitude to you. Let me take on this task. As soon as we meet each other I will return in all haste." * And then the queen had heard her most lovable, precious son. She spoke. * "For you to go after your elder, my own darling, seems to be absolutely the right thing — but I am worried for you. You are still very young, my precious. * And another thing: just being able to see your face, little one, warms my heart — but now you would go away from me again,
43. leaving me bereft. * If they (43) capture you they will not keep you safe, my love. They will surely kill you both together. My sorrows, multiplied, will weigh heavily upon me."

* Then the prince heard his beloved mother and, bowing respectfully, replied, * "Lady mother, in this world men can never escape death. * May it please you, there is another thing: living is never free from effort. But if a dangerous enemy does come to harass me with his threats, he will not be able to do so. * You just stay here, mother. I beg to take my leave now. If I do not see my elder I shall go on after him until I die." * Then, as she heard her dear, lovable son, the queen did
44. not dare to stand in his (44) way. * She took off her sunstone ring of



- (44) beautiful pristine gold and handed it to her dearly-loved son, instructing him as follows: * "O my child, this ring here has mighty powers and can manifest great deeds, laying low all the ten directions or hurling to pieces a hundred million wicked men. * If you were in prison with chains, locks, handcuffs and pillory restraining you, these things would open up, be visibly broken to bits, totally unable to impede you. * You take it to your elder and he will be able to escape from his perilous situation." This instruction given, the lady and the sage gave their blessing to the boy: * "May you find your elder brother. If an enemy attacks you, may he be dismayed by the power of your virtue and be defeated."
45. * And then Japp-Laksm(ṇ) (45) bowed his head and, making obeisance, took leave of his respected mother and the good anchorite. * Carrying Rām-Laksm(ṇ)'s bow, he set out from the hermitage with determination, though much affected by his grief. * As he journeyed he felt sad, upset and in low spirits. He thought of his fine elder brother who usually came with him to enjoy himself in this remote region. * As he looked about he saw herds of animals, male and female, calling as they shepherded their mates and his eyes flooded with tears which rolled all over his face. * "O dear elder," he said, "are you alive or dead? I am afraid wicked men are ill-treating you, trying to kill you." * The prince heard the cries of the animals. In that remote, deserted
46. place it seemed as if the voice of his respected elder (46) was calling him. He stood, looked about * and strained his ears to listen but what he heard was definitely the calls of the forest animals. He felt despondent. Gloomily he pressed on with his journey. * As he progressed, Japp-Laksm(ṇ) saw the forest glade where they had captured his brother and bowed his head in sorrow. * But soon, having given vent to his grief, he pulled himself together and concentrated on the journey. He proceeded with speed and arrived in Aiyudhyā.

77.46–78.3. As Japp-Laksm(ṇ) listens to the crowd speaking of his brother's imminent execution, Indr sends Rambhā to help him. She takes to his brother a pitcher of water in which Japp-Laksm(ṇ) has placed the magic ring. Rām-Laksm(ṇ) uses the ring to break his bonds and escape. Reunited with his brother, he returns to the forest, intending to destroy the enemy before returning home.

- * The prince gazed at the great variety of people who thronged there in noisy commotion. "If I go into the city," he thought to himself,
47. "this will be spoken of among the city people (47) and then I shall most



(47) likely be put to death — with nothing achieved! * I will therefore stay close and listen to the ordinary folk talking to each other about what is being done to my brother.” * With this idea, the prince stopped there and hid under the shade of a fig-tree beside the gate. Then he raised his hands respectfully, addressing all the divinities. * “I pray all of you elevated deities, who dwell in the sixteen celestial regions, and the most high Indr to descend and help me at this time, * so that I may find the prince, my brother, and I pray too that none of all these people shall see me.”

* And then the people were going in and out of the gate in great
48. crowds. * Everyone had seen Rām-Laksm(ṇ) (48) and all were sadly troubled and afraid for him. They were talking to each other. “It makes you feel sorry for him to look at his face.” * “That poor little prince! They say that tomorrow the king will have him executed.” “It is not right that he should die.” * When the dearly-loved Japp-Laksm(ṇ) heard all that the people were saying to each other, * he was terrified. He trembled all over his body and almost died with grief and anxiety for his elder.

* Then Indr, most high, was seated upon his throne in the heaven of the thirty-three. * It came about that he became boiling hot. He was
49. not at all comfortable (49) or at ease. He opened his divine eyes, directed his gaze upon all the cities of the world * and saw the young prince Japp-Laksm(ṇ) who had come in pursuit of his elder brother, master of men, afraid to enter the city and grieving sadly outside its boundaries. * “Oh dear,” he said, “Nārāy(ṇ) of the ten strengths will be able to see his son! I must help the poor boy at once, then, to avoid being condemned to punishment.” * With this thought, the lord spoke to Rambhā. “Now, the respected King Rām does not know that it was his son * whom he ordered to be seized and brought to him for punishment and he will certainly not forgive him. And now Japp-Laksm(ṇ) has come after his victorious elder. * He is staying in hiding in a place
50. (50) outside the city and does not dare to enter it. You must therefore show him sympathy and go down quickly at once to help him.”

* And then the dearly-loved goddess, Rambhā, took leave of the respected Indr and sped down through the air from her dwelling-place. * She floated swiftly through the sky and reached the royal city of Aiyudhyā. Then that lovely lady transformed herself * into a human, a young girl of pleasing appearance. She carried on her hip a pitcher for water. With her hands outspread to adjust her balance, she gracefully swayed to and fro. * When she came near the city gate she looked
51. about her and perceived young Prince Japp-Laksm(ṇ) (51) under the fig-tree, most unhappy. * She questioned him. “What has happened to



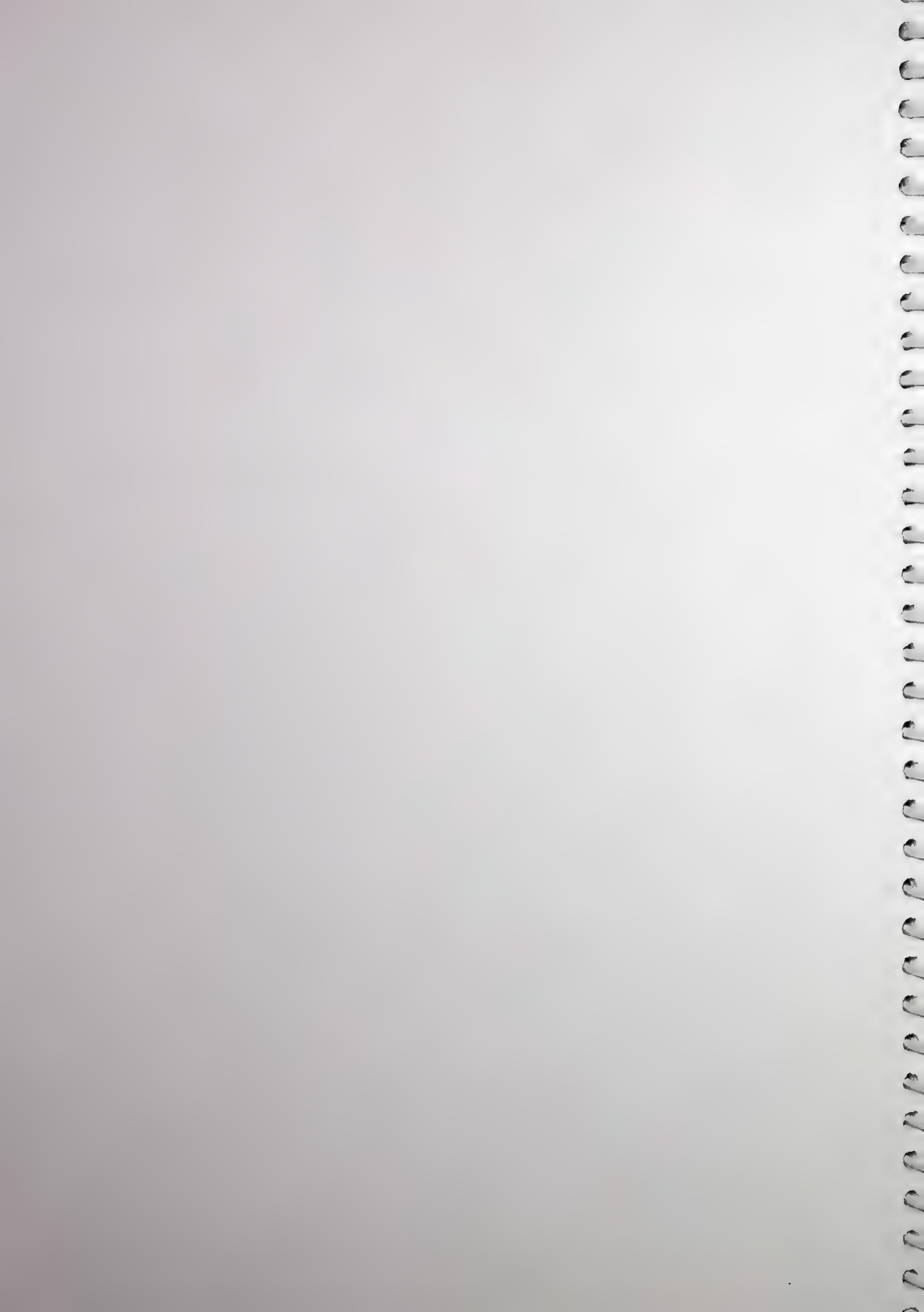
- (51) make you so distressed? Do tell me." * Then the cherished young brother had heard her and replied, "Here outside the capital I * have been hearing everything people said. 'There is a brave boy,' they have been saying, 'who rode a horse, seated on the saddle of the serene king! His Majesty is going to have him executed.' * People are going in hordes to look at him. They go right up to where the boy is — except for me. I stay here and weep." * And then the divine Rambhā of decorous form replied to the prince, most high, "That prisoner * has already had the five bonds put on him. Tomorrow morning they will
52. execute him. (52) Goodness me! His features and build are just like yours! * Don't go near to look at him, little one. Suppose he ran off, *you* might be captured and put in his place! There's no point in making your own way to your death! * I urge you not to do so because I am sorry for you. Do keep back in there and be safe. *I* will draw water and take it as alms for the prince."
- * Listening to the goddess, Rambhā, Japp-Laksm(ṇ) felt cheered and pleased. * All his grievous sorrows melted into thin air. Then the younger prince spoke to her. * "Young lady, I am most grateful to you for this splendid idea because I have journeyed on foot in the sun and am weary with the hard physical effort. * I would ask to make merit
53. too, (53) in conjunction with you. Let me not be entirely lacking in good deeds. Please give me the pitcher * and I will take it and draw water for you — and you take it into the city to give it to the prisoner." * Then Rambhā replied to the prince, "A very good idea! * It would be hard to find anyone brave enough to go and give alms to this prisoner." The goddess hurriedly handed him the pitcher. * Then
54. the young Japp-Laksm(ṇ) took it straight to the water. (54) * As he was drawing water at the edge, he took the valuable, jewelled ring with its marvellous power for great deeds, * and dropped it into the pitcher. Then the young prince reverently addressed all divinities, calling upon them to be witnesses. * "If the water reaches the prince, whether he drinks it or uses it to bathe, I pray that this bejewelled ring shall go on to his finger, * and that he may escape from his terrible punishments and from all his bonds." Having made his prayer, the prince returned to the city gate, carrying the water on one shoulder. * Once there, he handed the water to the lovely Rambhā, saying, "Do take it quickly and give it to the young prisoner."
55. (55) * Then that lady of the celestial regions took the pitcher of water, put it on her hip and went into the city. * Reaching the place, the heavenly lady of excellent qualities spoke to the guards. "This prisoner has been directly in the sun and its heat is excessive. * I can see that with all his bonds he is suffering. I have brought water for him



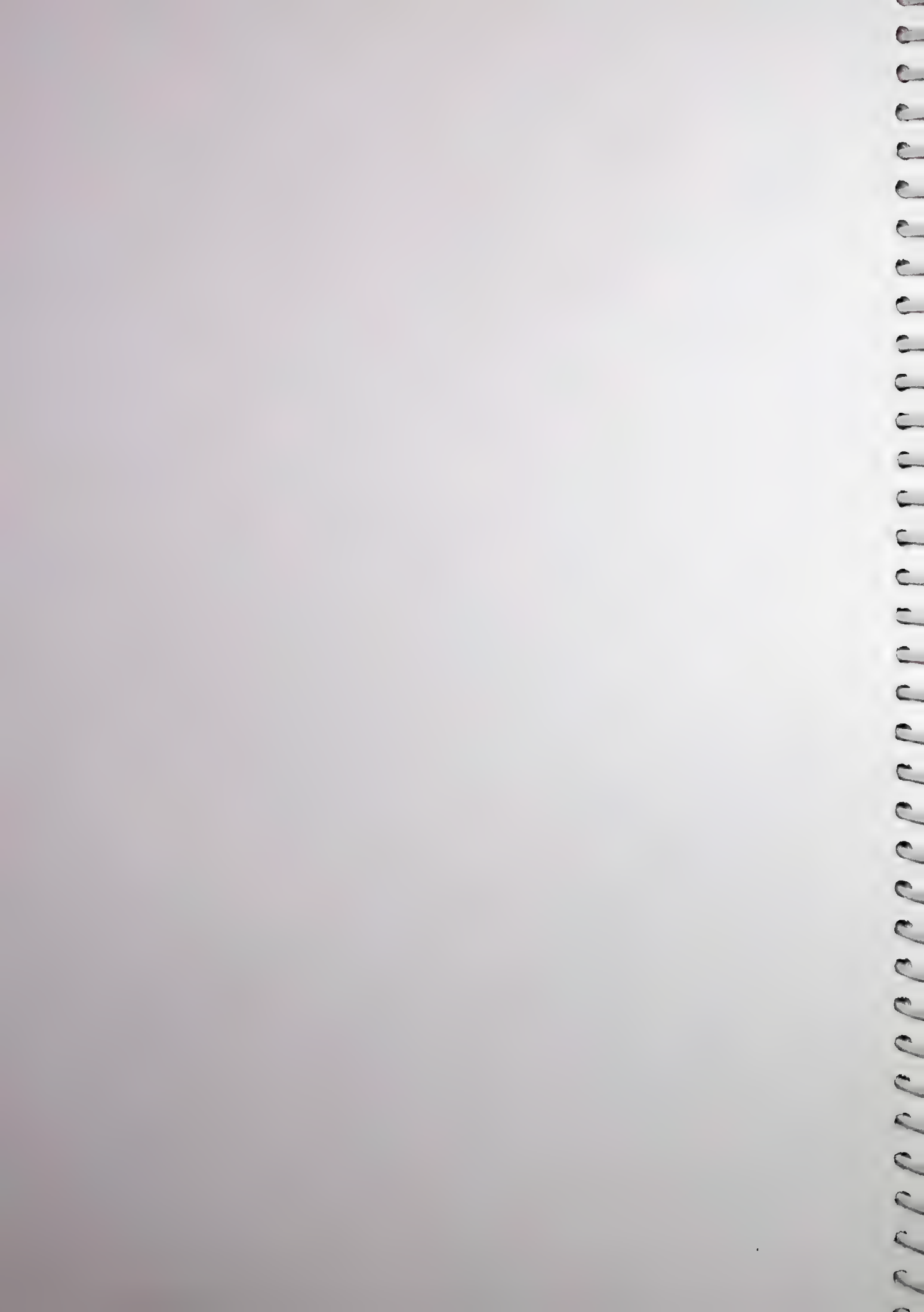
(55) to drink or bathe in for I am very sorry for him. It will be a very satisfactory work of merit. * Please open up for me to go in. I will share the merit with you." The goddess smiled and, with sideways glances, addressed them laughingly and pleasantly. * Then, not knowing she was a goddess, the four executioners joked and laughed with (56) loud merriment. * "Where do you come from?" they asked. "Come over here, sweetheart." "Is this young prisoner a relative of yours or does he belong to someone else?" * "Fancy your not thinking it too much trouble to draw water and bring it here for him!" "We do feel pleased that you are sharing your merit with us. Your kind heart has no equal." * "If we can all be friends together, trusting each other, this will be the best good deed there ever was!" * Then the young lady pretended to be coy. She chatted in a friendly way, smiling with sideways glances and swaying to and fro, and then, laughing easily, she quickly went in.

* "Dear little prince," she said when she reached him, "why ever have you been put in bonds to suffer this hardship (57)? * I felt sorry for you so I fetched this water for you to drink and bathe, to keep you alive. * All these chains and locks they have put on you will suddenly be loosened. Your body will be freed of its fetters." * And then, the prince had listened to her, not knowing she was a goddess. He eagerly took the pitcher * and poured water over himself, bathed his face and drank. Immediately he stopped feeling hot; his whole body was cool as if it were the ambrosial water of heaven. * The prince saw the burnished ring on his finger, as if someone had put it on — (58) through Indr's power to perform miracles. All his bonds suddenly fell apart * and the unblemished goddess became invisible to everyone! The prince escaped from his harsh confines, looked at the bejewelled ring * and understood: his mother had sent his young brother off after him straight away; he had journeyed with all speed and here he was! * The prince then addressed the goddess. "I'm overjoyed! You have helped me to escape from this danger. My debt of gratitude to you is enormous." * At this, the lovely goddess replied, "Do not stay here long, dear boy. I will take you away, * a long way, (59) outside the boundary." She took the prince away in all haste after that and * explained the way to him as they walked along. Then the lady from glorious heaven went through the air to her celestial dwelling.

* The treasured prince gazed after the goddess. She was out of sight in the twinkling of an eye! * He stopped and wondered. As he thought about it, he was not in any doubt: she was, he concluded, an unblemished lady from heaven who had come down to help save his life. * The prince, master of men, walked on, his face happy with



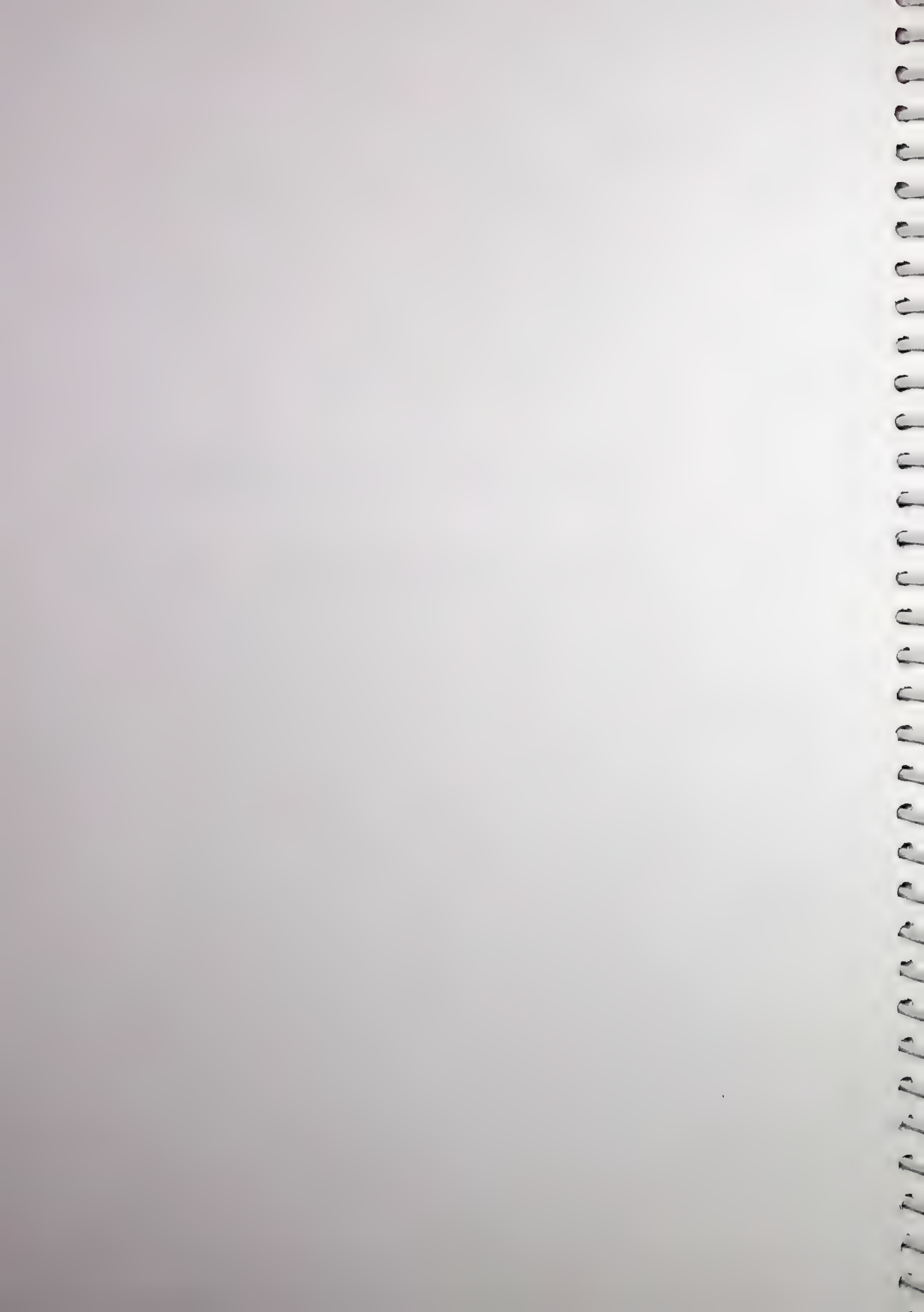
- (59) excitement — for it seemed he had had a gift from Indr Kosi! * As he went he looked along every street and pathway seeking Japp-Laksm(ṇ).
60. (60) He followed every alley-way but could not find his beloved brother. * “O my dear brother,” he said, “have you really come to the city?” He constantly looked and looked until he had gone right outside the city gate. * And then the beloved Japp-Laksm(ṇ) was in close hiding, listening to everything that was said about his brother, when * he saw that highest prince, his elder, walk out past the boundary! He ran to clasp his feet, weeping and almost dying as a result of his troubles.
- * And then Rām-Laksm(ṇ) bent to embrace his young brother and coax him out of his unhappy mood. * “My dearest brother,” he said,
61. (61) “no man or animal of any kind has ever escaped retribution and passed beyond the danger of it. * As to the possibility that I might lose my life, I never thought of it. I thought only of you, my beloved younger, for I was afraid you might not manage to reach our mother. * As you came to look for me now, who told you the way? How brave you were to make your way through to here from so far away!” Then the handsome young brother respectfully told his glorious elder of what had passed during that time. * “Lord, when they captured and took away Your serene Highness, I went alone running into the forest.
62. * I returned to tell mother. When she (62) learned, she was extremely upset. Then I took leave of that dear one and came on this journey to look for you. * Mother gave me the sunstone ring of beautiful design
- 78.1. so that if I did find you I could present it to you, my lord. (78.1)
- * When I reached the place where they had captured you, O lord and master of men, I saw your bow, which had fallen on to that very path. * I picked it up and brought it along. As I journeyed across the forest I said, “If I do not see him, I shall kill myself.” * But by the power of your merit, highest prince, I arrived here on the outskirts of the city and saw that very special young lady walking along with the pitcher on her hip. * She told me she was going to draw water to give to the prisoner but she would not let me go there. * When I heard what she said I was delighted. I talked to the young lady and asked to take the pitcher to draw the water for her. * Then I dropped into the pitcher that beautiful sunstone ring of great value, praying to all the gods of all
2. places in the ten directions * that it would reach (2) you, highest of princes, without fail, just as I prayed.” As he told the whole story to his elder, he presented him with the bow and its sharp arrows.
- * And then Rām-Laksm(ṇ) took the bow and eagerly replied, * “That young lady who fetched the water was no human of this world. She was a goddess from glorious heaven who came down to



- (2) help me and free me from punishment. * And further: it was owing to the great loving-kindness of our respected mother, which exceeds all on land and sea, and owing to your goodness, dear brother, in coming to help me, through your love for me, that I have not been killed. * Now that I have escaped with my life, I should be ashamed and chagrined indeed if we were to depart. It would seem that we were cringing with fear. * I would rather give up our journey home, stay here and retaliate with a definite attack. I shall aim an arrow to destroy (3) the whole race." * With these words Rām-Laksm(ṇ), most elevated descendent of the Sun, led his handsome young brother off on their way there and then. * When they reached the deep, silent jungle the two dear noble princes stopped to rest beneath a shady tree.

78.3-12. When Rām hears that the executioners have lost Rām-Laksm(ṇ) he has the army made ready and marches out with it to fetch the boy himself. The boys go out and stand facing the army. The men are afraid of them.

- * And then the executioners were suddenly aware, looking round, that they could not see the prince * or the girl who had come to offer him water! They had completely disappeared both at the same time. Horrified, the executioners fled, each separately, in consternation. * They ran to look in every road or way, in every building, every construction, thoroughfare or edifice, in every Brahmin monastery or convent of elderly ladies (4). They poked into every nook and cranny. * Some looked in the stables and in the elephant-drivers' quarters. They questioned all the people — but they said they had not seen them at all. * They looked everywhere, inside and outside the city, but could not find the noble prince. * "Alas for each one of us!" they said. "We shall surely die, all of us together!" * "Now we cannot remain silent. The only thing we can do is to go straight to the military authorities." With these thoughts the executioners went, there and then, to call upon them. * Arriving, they informed the four senior chiefs of staff, "May it please you to look upon all of us with favour. The prisoner has disappeared!" * When the four chiefs of staff heard this (5) they were terrified. Hastily they made themselves ready and went to inform His respected Majesty. * On arrival they crept towards the king to have audience of him and informed him of all that had taken place concerning the prince. * "Lord, begging your indulgence, the prince has just disappeared! A girl came with water she had drawn for him. They both disappeared completely! * The executioners, terrified, ran to

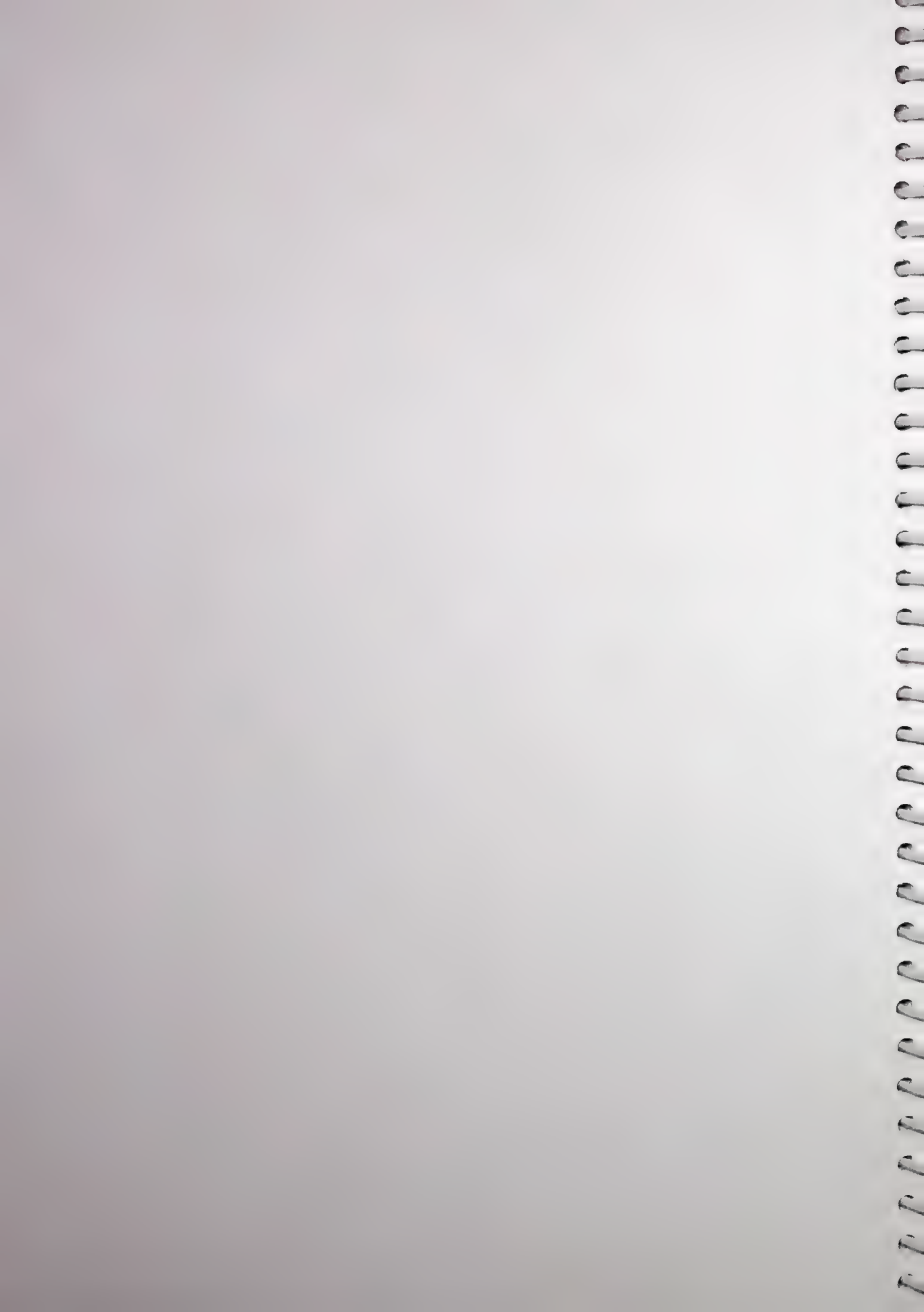


- (5) look for him along every street, in every alley and by-way, inside the city and outside, to satisfy themselves. They caught no glimpse of him!" * Then, hearing this, Nārāy(ṇ), renowned throughout the three worlds, fell into a furious rage. * Full of disapproval, he crashed his hands together (6) and said, "Right! Off you go at the double, all you army chiefs! * Put fetters on the executioners, tightly so that they will not make a habit of this! You must prepare the various armed forces in their sections ready for action * for I shall march them out to capture this unprincipled young fool and bring him back to execute him together with the wretched executioners."

- * And then the four senior chiefs of staff respectfully took their leave and went straight off to carry out the royal order. * They sent for chains, locks, pillories and handcuffs in quantity as soon as possible and put them firmly on the executioners, handing them over to officials to guard. * Then they gave their attention to the preparations (7) and gave orders to officers and men. The elephant corps were to make ready the bold elephants with their gold seats, beautifully engraved, * with swaying cane ropes to fasten them, with tusk covers, sheaths and fine muzzles set with gems of genuine worth. Officers were mounted, vigilant, on their heads, * dressed in trousers and coats of mail, with elegant sashes crossed this way and that. They had splendid gold hats, brightly glinting, set with jewels in striking patterns. * Elephants in their thousands were made ready with their trappings. The glorious officers, so capable, were mounted on elephant-back, elephant hooks in hand, to control them from behind. * As for the cavalry officers, their equipment was magnificent! They put on saddles which glittered brilliantly, stirrups and fine fringed bits, * seed-filled "bells", front cords and martingales. They tightened the chest and belly cords — all new to accompany the master of men of glorious renown, their splendid king. * The fine officers, all seated upon (8) royal steeds, drove forth, wearing tunics of precious gold and hats set with intersecting lines of gems. * They bore stones, spears and fans which they brandished round and round. As they went in procession, rank upon rank, behind their king, the impression they gave was as of a sheet of metal. All were well trained — insuperable! * The commanders of the royal chariots were provided with fine vehicles, of which the curved shafts were rearing *nāgas* — *nāgas* which seemed to be alive and conscious! — * painted all over with gold, of matchless beauty. The officers were standing in the carriages, one foot in front of the other, holding their goads, their arms raised, ready to threaten. * The whole infantry force, in their various companies with their officers, bearing their full range of arms, were close behind with their

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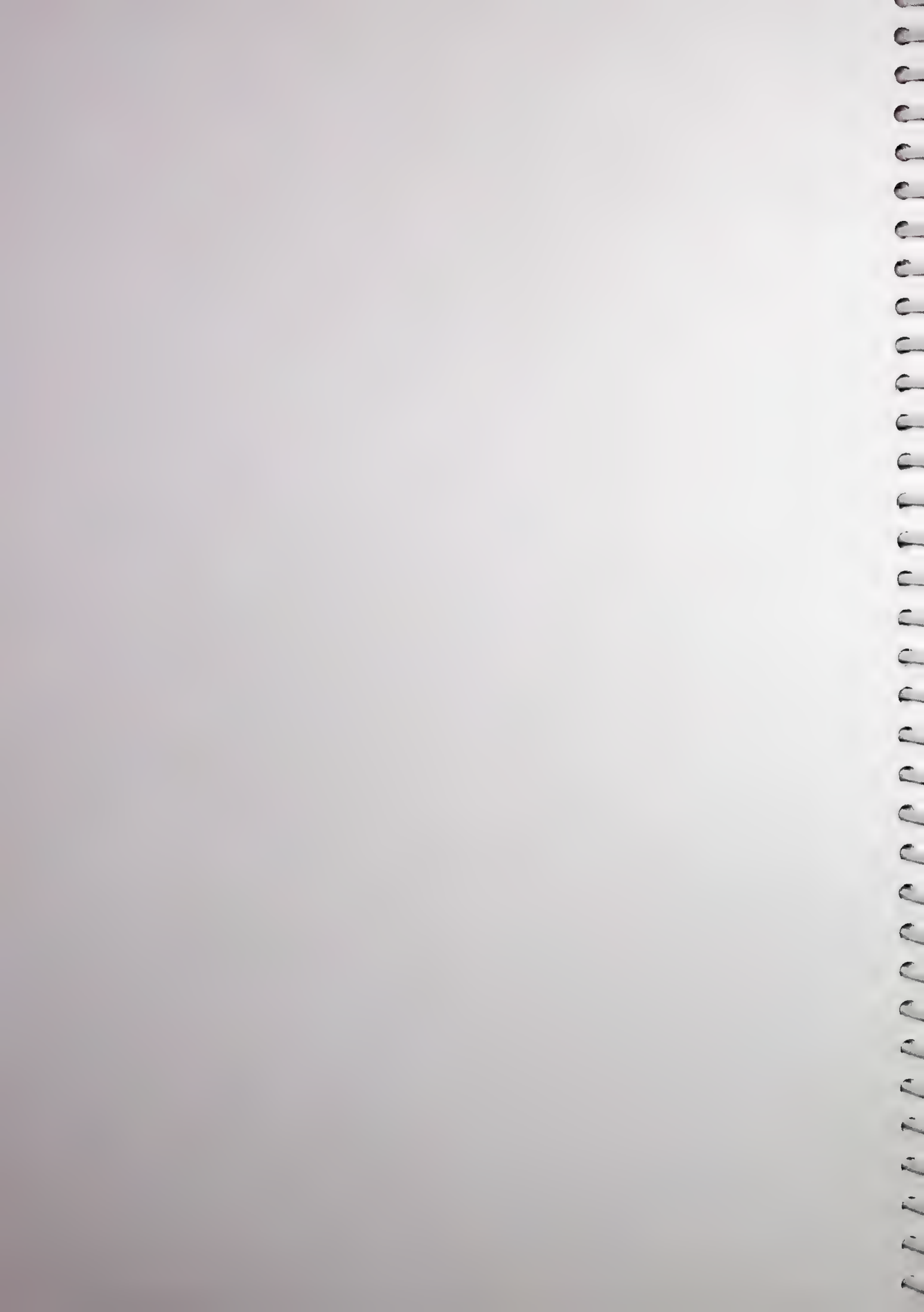
- * And then the four senior chiefs of staff respectfully took their leave and went straight off to carry out the royal order. * They sent for chains, locks, pillories and handcuffs in quantity as soon as possible and put them firmly on the executioners, handing them over to officials to guard. * Then they gave their attention to the preparations (7) and gave orders to officers and men. The elephant corps were to make ready the bold elephants with their gold seats, beautifully engraved, * with swaying cane ropes to fasten them, with tusk covers, sheaths and fine muzzles set with gems of genuine worth. Officers were mounted, vigilant, on their heads, * dressed in trousers and coats of mail, with elegant sashes crossed this way and that. They had splendid gold hats, brightly glinting, set with jewels in striking patterns. * Elephants in their thousands were made ready with their trappings. The glorious officers, so capable, were mounted on elephant-back, elephant hooks in hand, to control them from behind. * As for the cavalry officers, their equipment was magnificent! They put on saddles which glittered brilliantly, stirrups and fine fringed bits, * seed-filled "bells", front cords and martingales. They tightened the chest and belly cords — all new to accompany the master of men of glorious renown, their splendid king. * The fine officers, all seated upon (8) royal steeds, drove forth, wearing tunics of precious gold and hats set with intersecting lines of gems. * They bore stones, spears and fans which they brandished round and round. As they went in procession, rank upon rank, behind their king, the impression they gave was as of a sheet of metal. All were well trained — insuperable! * The commanders of the royal chariots were provided with fine vehicles, of which the curved shafts were rearing *nāgas* — *nāgas* which seemed to be alive and conscious! — * painted all over with gold, of matchless beauty. The officers were standing in the carriages, one foot in front of the other, holding their goads, their arms raised, ready to threaten. * The whole infantry force, in their various companies with their officers, bearing their full range of arms, were close behind with their



- (8) commanders. * And then there was the music (how the sound of it resounded!): an orchestra composed of trumpet, conch, oboe and Javanese and Mon drums. * The white parasols, sunshades and umbrellas in readiness, row upon row (9) for the use of the princes, massed closely together everywhere, might have accompanied Indr!

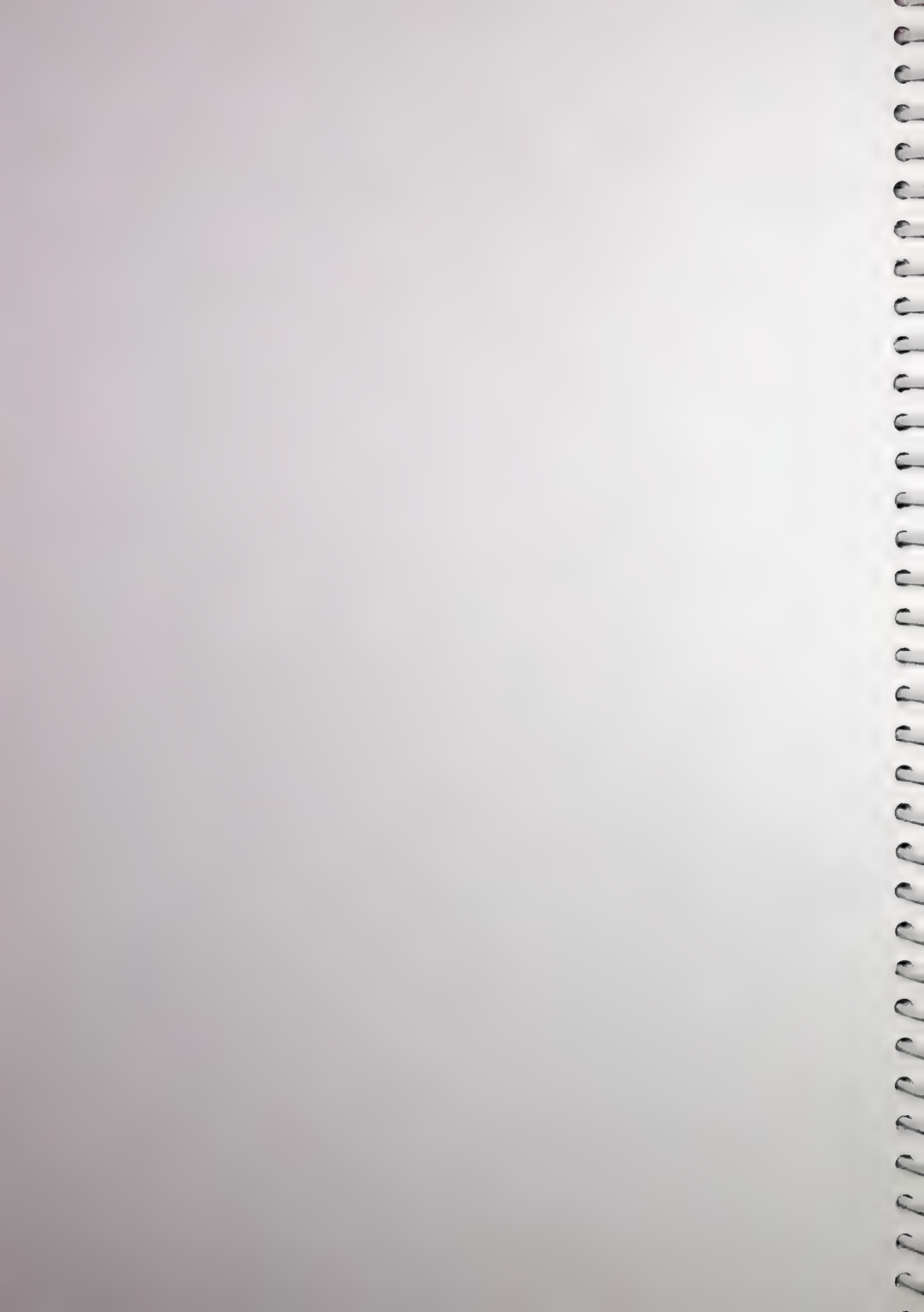
* Then His Majesty, Nārāy(ṇ) Rām, protector of men, of widespread sway, and his three handsome younger brothers put on their apparel, * decorative rings, covered with perfectly-set gems, bracelets on their arms, earrings like those of the gods, * breeches, tucked-up sarongs and tunics, bright and costly. All four princes were splendid beyond any others in the whole world. * Having finished dressing, Rām went forth with his dearly-loved young brothers, intrepid like a roaring lion, to take up his position in his chariot and drive off at high speed. (10) * The soldiers of all the four army corps were sounding gongs and beating drums and providing all kinds of music which echoed afar. * The sky became overcast, dark and misted over and loud, booming noises resounded. There was a shuddering and shaking as in a violent storm as * the four royal princes left the city boundary. Their forces, bold and keen, produced a deafening din with their cheerful confidence. * As the king, Nārāy(ṇ) Rām, proceeded to march the army, the noise of the densely-congested host reverberated throughout the forest.

- * And then, when the two little princes, under the shady branches, heard this great hubbub, * they looked up and saw the whole tumultuous force, in a dense, winding throng. (11) They saw the four dearly-loved princes seated in their chariots, victorious arrows in hand. * They saw him of the simian race marching in front of those carriages! "We have what we desire!" said Rām-Laksm(ṇ) to his dear young brother. * "I shall aim my efficacious arrow of victory and shoot it to destroy the princes and the monkey. Do not worry, young brother." * With these words he took his bow and, like a roaring lion, quite without fear, he led his dear brother out to stand facing the army! * Then the troops who formed the spearhead, going in front of the royal personages, saw the two boys and were bewildered, pale and faint with fear. * They were so startled that they halted just where they were, not daring to march forward, each one with the whites of his eyes showing, overwhelmed by their heroic power. (12) * Seeing the army dismayed and disordered, Bhirut, so strong and bold, took a quick look. * He observed that it was definitely the two boys. Then he informed his elder, master of men, "Lord, this is the very lad who ran off and disappeared and whom we could not find. * He has come forth to stand blocking our path. When he sprang up in front of our men and their officers, all became scared stiff and are in a state of consternation. They dare not advance!"



78.12-23. Rām and Rām-Laksm(ṇ) shoot arrows at each other of which the magic properties cancel each other out or turn harmless. Rām finally prays that, if the boys are of his own lineage, his arrow shall become food. It does so and he asks the boys who they are.

- * Then Nārāy(ṇ) of supreme power heard his dearest of brothers and looked at the two boys, * so fair of form, so comely, tall and straight of build. There was no one in the world to be compared with them!
13. * They bore themselves like roaring lions, unflinching, both (13) of them, intrepid, superior as the moon which shines there in the heavens, beaming down on every place. * If you looked at the younger, he seemed like the elder, not a whit different; and their movements and stature were the same. They looked most lovable. * What king's sons were they, then, so surpassingly clever at the magic arts? When he had looked at everything about them the respected king felt some misgiving. * "It seems best to me, seeing the situation and considering it carefully, to produce a sharp arrow and send it to tie up the boys and bring them here for questioning about their family line." * With this thought, he who was by descent the lord of men drove his chariot further on. Then the serene king, highest of princes, held the arrow, took aim * and shot it — it turned into multiple snares which tied the boys up tightly. A tremor went through all the ten directions owing to the power of the lord king.
14. (14) * Then Rām-Laksm(ṇ) of superior power shook with fury in every limb. Grasping his effective arrow of victory, * he shot it as a reply, using his heroic powers. The earth trembled violently. He raised his diamond sword and cut the snares to pieces. * When Nārāy(ṇ) Rām saw that by the boy's power all those snares were scattered in little bits, * he said, "Well, wicked boy! You are no bigger than a fly! How can you commit such powerful acts of aggression? * I am like the god of Death coming after you to take your life." With this, the king aimed
15. his sharp arrow * and shot it. It turned into a fire (15) which glowed and burned up mightily, filling the skies with fierce crackling noises.
- * Then, observing the fire, Rām-Laksm(ṇ), the victorious elder, turned towards his young brother and told him, * "Now you just take note of his various powers. I shall test my right arm against his." So saying, he seized a sharp arrow, closed one eye and sent it speeding away. * It turned into rain falling all about them from the skies and dampening down the ring of fire. It extinguished it completely — it was no longer to be seen! * Laughing, he said, "Hail, great conquering king! You have boasted of the power of your hand, said that there is none to equal your physical strength. * You think because we are



16. young (16) you can come here aggressively to attack us. With your armed force to depend on, you are not afraid of us, not even as much as a hair's breadth. * Here you come, driving up to us, all of you — or are there still more to come? Even if you came with everyone, the whole land, there would not be enough of you against our right arms! * We may be small but we are like diamonds, clean and trenchant, ready to make sharp cuts. On that previous occasion the two princes came to know our mighty powers. * Now *you* have made the effort to follow us here to fight us and make us captive. Have you yourself great power, then, surpassing that of the princes, do you think, sire?"
- * On hearing this, King Nārāy(ṇ) Rām became angry, his face flushing
17. redly. (17) "You wicked, ill-fated boys!" he said, "I am like the mighty god of Death coming after you to execute you. * You two are like gnats, so confident that you have no fear of fire. Or rather, you are like horrid crows. How could you be set beside the sunstone?" * With these words, the king firmly took up a position, placing one foot in front of the other, controlling his limbs. He stretched out an arm with the efficacious arrow high up, took aim and shot it in the direction of the boys. * It turned into numerous *garuḍas* which were all about in the sky. They swooped down low, swiftly swerving, and surrounded the boys.
- * Then Rām-Laksm(ṇ), strong with the power for deeds of heroism, saw these royal *garuḍa* birds all around them, thick upon the ground, * seized an arrow and shot it at them. It turned into a whirlwind and blew the birds away. The royal *garuḍas* were all destroyed, scattered in
18. all directions, lifeless. (18) * And then Nārāy(ṇ) the king shook with anger in every limb. He shot the victorious arrow, Āriddhacandr, * which made a resounding, booming noise as if to turn the three worlds over, as if to break up the mountains and forests — but it did not go near the boys! * Rām-Laksm(ṇ), strong with the powers due to merit, saw the king's arrow burning its way through the forests and mountains, reducing them to dust * and took the sage's efficacious arrow to destroy that of the king, shooting at it through his mighty power. A tremor went through the three worlds. * The arrow went
19. flying afar, keeping close to (19) that of the king. The prince, furiously angry, humbly asked for a boon. * "I ask that this next arrow of mine shall by my merit have the power for a mighty deed, to destroy those royal persons over there, all four of them, utterly." * Having said this prayer, he shot the arrow. A tremor went echoing through the earth. The whole heaven was clouded over and there were loud reverberations. * The arrow flew off and went round the esteemed king, lord of men, to the right, turning into decorative flowers in quantity, heaped up all around him as an offering!

20. * And then, seeing the boy's arrow changing into (20) garlands of flowers, the lord of all the three worlds * realised that it was a miracle. He felt serious doubt and misgiving. "Hmm!" he thought, "I am he who destroyed all the godless creatures in the three worlds. * Their blood was like a sea; one would not know how to calculate its quantity. It is strange indeed that a mere boy no bigger than my thumb is not destroyed by my arrow! * Now is he the treasured scion of some great lineage of the three worlds? Under the circumstances I will offer a prayer on the strength of my virtue, a solemn declaration: * if they are the sons of some ordinary king, I pray that Brahmās here may kill them, that they shall not live in body or soul, but * if they are in fact of my lineage, I pray that my most superior, effective arrow shall change into a variety of foods as an offering to the boys." * Having offered this prayer, Nārāy(ṇ) (21) took the invincible arrow and without delay sent it swiftly up aloft, directing it towards the two boys. * Instantly the arrow turned into things to eat, an offering to the noble boys. And a parasol, decorated with crystal, was there, opened to shade them from the sun.
- * Seeing this marvel, Rām-Laksm(ṇ), the strong and mighty, spoke. * "O most lovable Japp-Laksm(ṇ), have you seen this, dear brother? That arrow which I, who am strong with the power to do heroic deeds, shot to destroy him — * why did it change into roasted grain and garlands of flowers? And that arrow which the great king shot directly at us * turned into food and a fine, shady parasol! (22) It is because of our merit, dear brother. Come, let us enjoy the meal." * Then the respected Nārāy(ṇ), strong in might, saw that it was exactly as he had prayed. He was delighted, his heart overflowing. He addressed them. * "Greetings, young princes! We are waging war against each other, competing at close quarters with the strength of our right arms. * Our arrows are battling against one another, each with its individual power. But it would be better to give up and be friends. Why fight? It just causes us physical toil. * I would like to become acquainted with you and be friends, in accordance with the good manners of convention. Come now, put aside your anger. Do not harbour revengeful feelings. * Now, to proceed. Tell me, what are your names? Your parents who have lovingly
23. cared for you and your whole (23) family and kin — where do they hold sway? * And your teacher who has instructed you in the books of learning, what is his name? Come, tell me, what is your reason for coming to this forest?"

78.23-36. When Rām-Laksm(ṇ) reveals that Sitā is their mother, Rām asks Laksm(ṇ) about her execution. He is overjoyed to learn the truth and

asks Rām-Laksm(ṇ) to take him to Sītā; he will bring her back to rule the city. Suspicious of his intentions, the boys set off quickly for home, trying to avoid pursuit.

- (23) * When the noble boys had listened to this, Rām-Laksm(ṇ) said to his dearly-loved young brother, * “Now he is asking our names and those of our parents and kinsmen. If we do not tell him I am afraid he will continue to be suspicious of us, yet, * if we tell him frankly, we shall look very foolish, as if we are afraid of his might, and that will bring us the criticism of others. * So we will wait for a moment. Let him tell first, and us (24) afterwards.” * With this idea, the young prince replied affably, “Respected lord king, whose role is that of lord of the three worlds, * you asked just now, highest of princes, about our descent. I would inform you, esteemed lord, so as not to go counter to your wishes, * but you, being the important person, should tell us first. We, the young ones, will inform you afterwards.”

- * Then the respected Nārāy(ṇ), strong and mighty, had listened to the boy's reply. “Well!” he thought to himself. “How does a small child such as this come to know so well how to put his case and use his wits with such lightning speed to get out of a situation? * If I do not give him an honest answer I shall never know his descent!” With this thought the noble king (25) informed them, * “I am called Rām, a name which is indeed renowned in every direction. I am a part, separated, of Nārāy(ṇ) and I came to rule the city of Aiyudhyā. * As to my three young brothers, one, most lovable, is called Laksm(ṇ). This brother is called Bhirut, master of men, and that one, Sutrut. * We are concerned with the care of this second age and have quelled the godless creatures of overweening pride. Tell me, now, what are your names? Come, tell me instantly.”

- * And then the virtuous Rām-Laksm(ṇ), strong and mighty, had listened to these honey-sweet, friendly words of His Majesty the King, * presenting the facts quite clearly, telling his name and giving the information too about his country — everything (26) without omission. * He had learned about the king, sustainer of the earth — that he was in fact his own father! He was dismayed into silence, hanging his head, his whole body inert and limp. * He thought of approaching to pay his respects but was troubled by the thought that the king, master of men, would undoubtedly make him take him to his mother. * “He will have my mother executed without any investigation and he will take us away and punish us mercilessly. * If, in accordance with correct and friendly behaviour, I tell him the truth, news of it will reach my revered mother and she will be very angry. * So I had better be evasive, not completely

(26) clear about it." With this idea, the noble boy made his reply to the great king.⁵³ * "My name is Rām-Laksm(ṇ), descended from the Sun. I am of high esteem and mighty in deeds of heroism. My younger

27. brother is called Japp-Laksm(ṇ). Sitā is our respected mother. (27) * With regard to our father and protector, sire, I do not know him at all. They say he is a king, ruling the city of Aiyudhyā, mighty and powerful beyond all in the world. * As for the teacher who gave us our instruction from the books of the magic arts, he lives in the forest, far, far away and is by name the righteous sage, Vajjaprit."

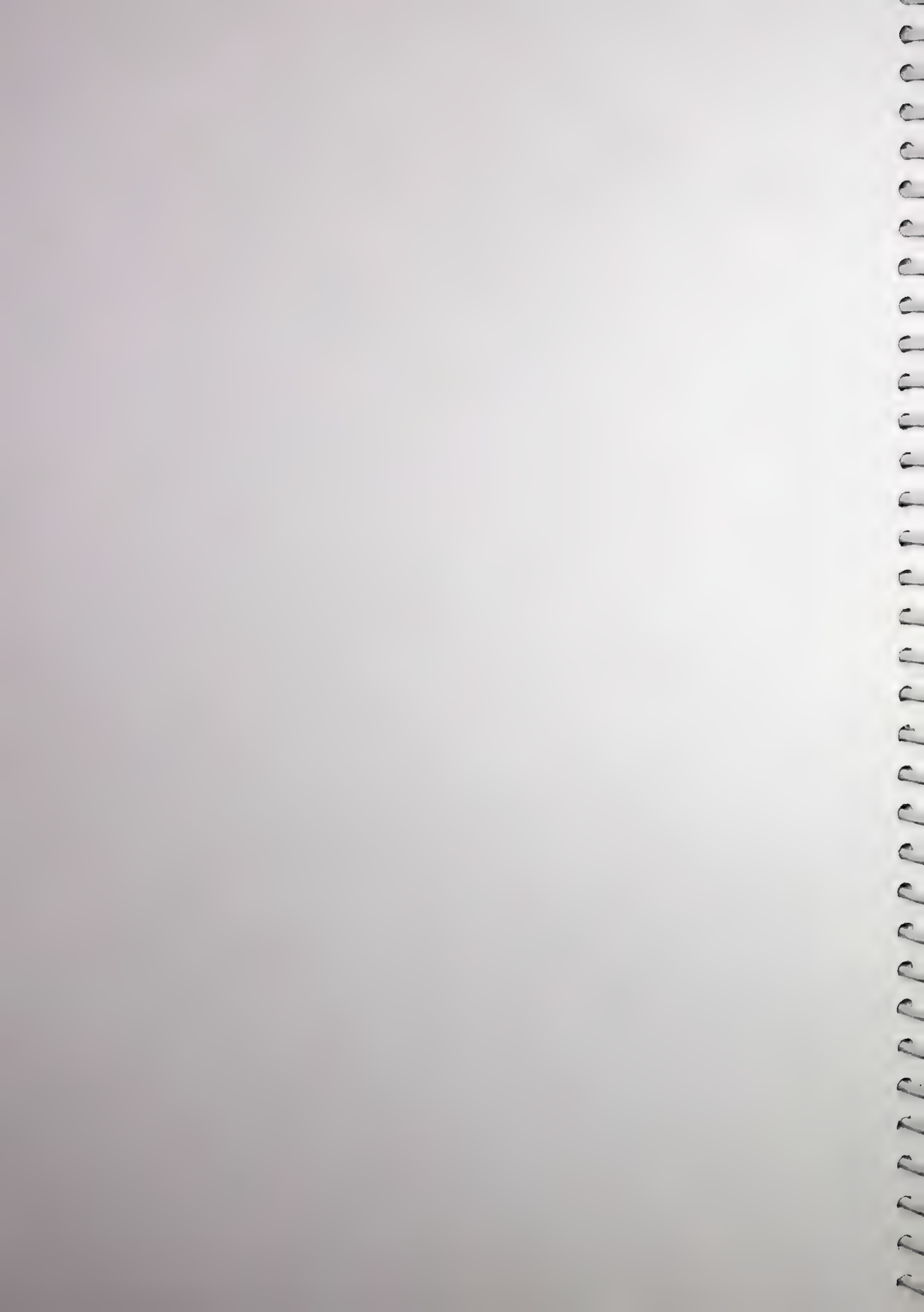
* Then the king, Nārāy(ṇ) Rām, had listened. "How can he possibly say such things?" he thought to himself. * But then, after serious consideration, he felt a great joy. Turning to Laksm(ṇ), master of men, he questioned him. * "My young brother, I commanded you to take the lady Sitā to some remote spot in the jungle and execute her. * You told me you had killed her in accordance with my order and also that it

28. was Sitā's liver which you brought home (28) as proof. * But now this boy tells me he is the son of that very Sitā! I am strangely confused. Is this true? Or what are the facts?"

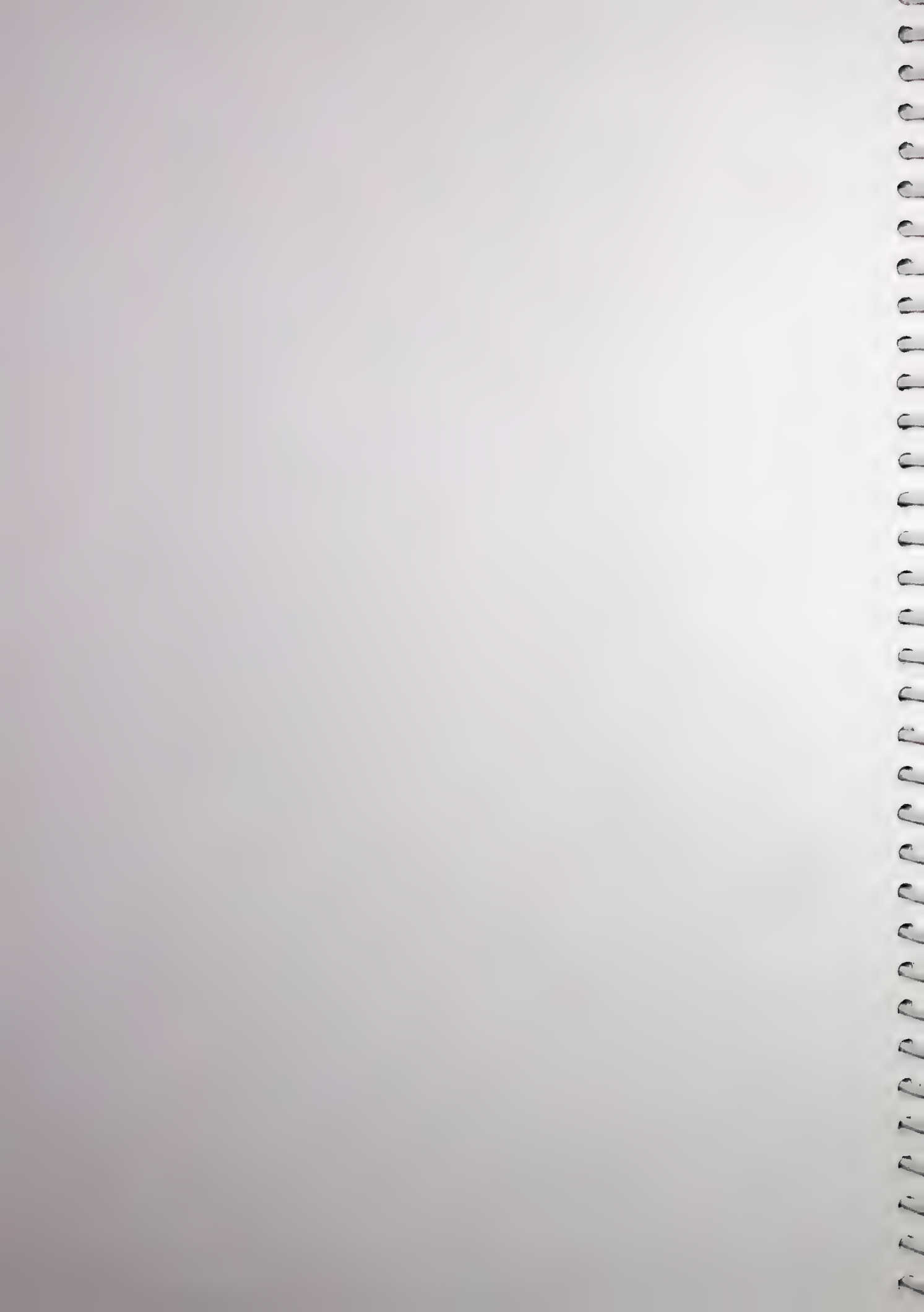
* Then Laksm(ṇ) had rapidly understood. As he had listened to his victorious elder, he had rejoiced, though he also felt afraid of his authority. * He looked at his nephew, carefully observing his whole form, and was inwardly delighted. Tears flowed from his eyes as he made obeisance at the feet of his sovereign. * "Lord, when I took your wife away to execute her out there along the forest way * and raised my sword to sever her neck, it turned into a garland of flowers round her throat and the princess did not in the event die. * I realised on reflection that this was truly a miracle and so, begging your forgiveness

29. (29) and mercy, I let her journey onward. * When I was on my way back I saw a large deer dead under the branches of a sacred fig-tree. I went and * scooped out the animal's liver to take the place of the liver of your dearly-loved wife and brought it to you, dear, respected king. I deceived you with a lie. * I beg your indulgence concerning this serious wrong that I did you, deserving even of death. Let it not be long before you look kindly upon me and mercifully forgive me." * Then, hearing his young brother, Nārāy(ṇ), master of men, was delighted beyond comparison but, * as he thought of how he had punished his own son,

30. his limbs trembled and tears poured down his cheeks (30). He addressed his much-loved young brother. * "It was because she had spoken the truth that the treasured lady did not die when you tried to kill her and your sword turned into a garland of flowers! * And another thing: the merit of your nephew supported her so that our family line might be continued. And then you came by the animal's liver — it was a god

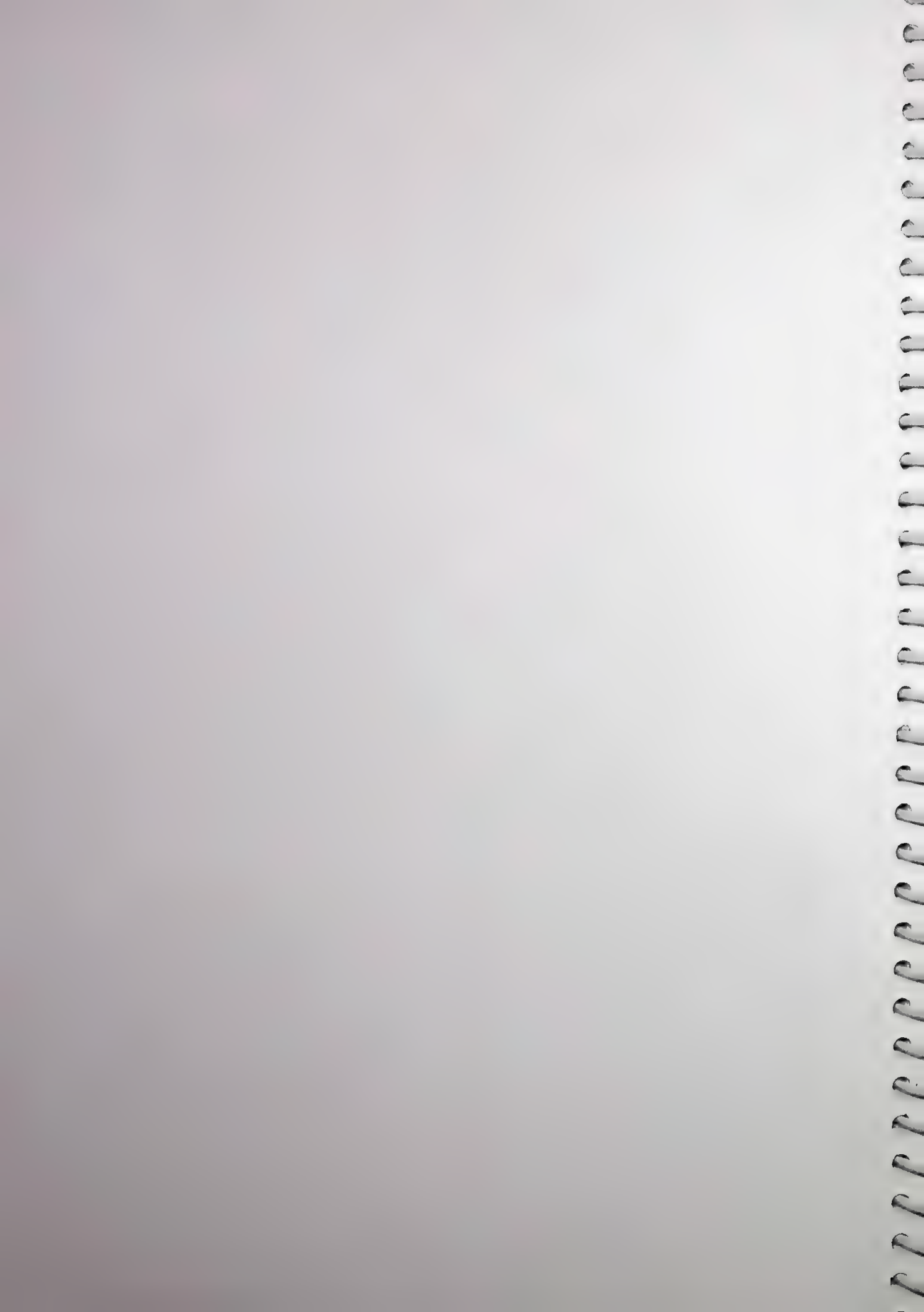


- (30) who made it appear! * Then another thing: the queen had taken shelter with an ascetic of exceeding goodness and kindness and so was delivered of her son, most dear to her heart, in the *sālā* at the hermitage. * I was indeed wrong! I was extremely angry, quite beyond the limits of proper behaviour. I did not ask the queen any questions and thus it came about that we were separated." * As he spoke he cast aside his bow and sharp arrows and came down from his chariot. His three beloved brothers walked along behind him, their glorious elder.
31. (31) * When they were near, the high-born king spoke. "Greetings, my son! Do not feel any doubts. It is I who am your father. * Your mother was my consort, whom I tenderly loved and protected. Acting upon the pronouncement of your grandfather, we came to Mount Trikūṭ, * three of us with Laksm(ṇ), your uncle. All dressed as anchorites, we dwelt beside the river, concentrating daily on the building up of our asceticism, but * Dasamukh came and stole away your mother, taking her off to far-away Laṅkā. I waged a victorious war, destroying all his kin, * and brought your mother here to rule the kingdom of Aiyudhyā. Some bad fate of the beautiful queen made her draw a portrait of Rāb(ṇ) and * when I saw it I was furious. I told Laksm(ṇ) to take her life. And
32. in all this, it was your merit, my dearest, (32) that helped your mother so that she did not die. * Then, destitute in the jungle, she had hardships and troubles to endure. Truly I was wrong. I beg you, my dearest, to find it possible to forgive me. * Please take me to see where your mother lives. I shall prepare to take her back and bring her to rule in the city."
- * Then, having listened to the lord, his father, the treasured young prince respectfully rejoined, * "Lord, my mother has been brought low, really degraded and debased. The three of us have suffered, left on our own, having only the *ācārya* to whom to turn. * We have journeyed on foot, looking for fruit to eat as our food. Our respected mother has brought us up and looked after us in a state of daily deprivation. * When we went off to play and saw the horse and caught it together and rode it,
33. they said we (33) were committing an offence against the noble king and they had your orders to bring the army to surround and capture us. * They took me away and punished me severely, with no enquiry in accordance with the law. It was by the power of my merit that I did not die but managed to escape from that terrible punishment. * And now you come and tell me a lie, saying that, being my father, you will take us to the city! That, great king, would not be at all suitable. * You are superior in greatness and prestige, grand and noble while we are destitute. How can we dare to set ourselves up beside you? * Please turn round and go back home. Do not try to persuade us. We humbly beg your leave to go."



- (33) * Nārāy(ṇ) the king, strong with the power of his magic arrows, had listened to his son. Eager to win the boys over, the sustainer of the earth
34. then said, * "O my sons, my dear children, (34) both of whom I truly love, come, hear the whole story. I shall tell you it this instant. * On a certain occasion I heard the confusing sound of a powerful arrow, booming in all the directions. I thought an evil godless creature had come to attack the royal city. * I gave orders that a horse should be released and thus I met you lovely young children. But, owing to the effect of retribution from time past, I was unable to recognise you. * When this present critical situation developed I marched all my available troops to wage war on the field of battle. * O, my children, my powers are equalled by no one else's. I was born to be the highest of well-born lords and to reduce every land to a state of subjection. * All the *gandharvas* of all ranks and the gods in the celestial regions will hear your names and will bow low in
35. submission, shivering, their skins all gooseflesh. * Now, my (35) darling children, your powers are equal to mine. You have become leaders of the world, continuing the line of the most supreme lords."
- * And then his beloved son had listened and replied with respect, * "Lord, you have spoken most fittingly. It was as though I had not understood and so you explained everything to me, beginning with times past; * but all this is only your side of the matter, Your Majesty." Even as he spoke, he took his young brother by the hand and went off into the forest. * And then Nārāy(ṇ), most strong and mighty, and his three younger brothers and Hanumān of the simian race, together with the
36. minister Sumantān and all the military officers (36) saw the distrustful princes hastily setting off together on foot and * could not keep back their tears. All felt very sad, their limbs going quite limp. The king set off after the boys. * Rām-Laksm(ṇ), whose strength and might were due to his accumulated merit, saw that the king was following them and would soon be catching them up. * The prince made a dash for it, bounding away across the open country and through narrow ways in the forest, taking along his young brother, dear to his heart, making straight for the hermitage. * When they reached it they halted and stayed still. Stealthily, they looked for their father. Seeing that he was indeed coming quite close, they stood guard at the entrance.

78.36-53. Rām follows the boys home and halts his army near the hermitage. The sage acts as go-between. He fails to persuade Sītā to return to Rām but does prevail upon her to see Rām in person.



- (37) boys, dear to his heart, travelling through remote passes and ravines. * Arriving in a forest of high trees with a thick entanglement of branches up above, he had looked round and seen the sage's hermitage with its lotus pool, a peaceful, pleasant place. * Not daring to enter for fear of the righteous sage, he halted his military force just there in front of the hermitage.
- * The princes, distinguished, magnificent, most high, approached the queen, their respected mother, to greet her. * They made obeisance, bending low upon their knees, with hands raised in the lotus position, their eyes brimming with tears, sobbing and choking with the emotion
38. in their breasts. (38) * And their respected mother clasped her dear, lovable sons in her arms, * caressing them all over and kissing her precious children. She spoke sweetly, saying, * "My son, on that day when I heard the news about you, that you had quite definitely been captured, I was stricken by grief, to the point of death. * When he had told me, your young brother said goodbye and went off after you with my valuable jewelled ring which I gave him to take to you. * But tell me, when they had taken you away to punish you, how did it come about, my darling, so full of grace, that you managed to meet with your dear brother?"
39. * Then Rām- (39) Laksm(ṇ), princely descendant of the Sun, had listened to his respected mother in the midst of his distress. He replied, * "When I caught the royal horse, the great prince whose name is Rām and who rules the city of Aiyudhyā, * sent two younger brothers to bring up the army with its four corps. They fought us and made me captive, took me away and gave me terrible punishment; * they had five kinds of restraint put on me and let me be reviled in all the market-places; they put me in a cage and kept me alive for three days. The next morning they were going to execute me. * But owing to the power of my merit, a disturbance caused heat to reach heaven and a divine lady, wife of a god, came down to help save my life! * She gave me water to drink and bathe in and my body was freed from the fetters. As for your bejewelled ring, it was on my finger as though someone had put it there! * So I realised that you, mother, most high,
40. had sent my young brother after me (40). Then the divine girl led me quickly away * and without delay she returned through the air while I walked through the city looking for my dearest young brother; and we found each other at the boundary gate. * I took him away from the city and we halted under the shade of a tree. We very much wanted to retaliate, using the power of our right arms. * In a little while, the four princes came after us, bringing their vast army with its four corps to fight us and wage a war of victory, and * there was a quaking and

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- (40) reverberation; the heavens were obscured; the noise was deafening! We sent arrows in reply to each other many times, contending and provoking each other, each the other's equal. * Very soon, Rām cast aside his arrows and asked about our family line. He told us that he is
41. the father who begot us. * And now (41) the four princes and all the chiefs of staff of the four army corps have followed us and have halted in front of the hermitage under the fig-tree."

* And then the esteemed Queen Sītā, learning that her husband had followed them, was very angry * and felt a terrible anguish as if a sword had cut into her heart. "O children," she said, "my dearest darlings, why do such dreadful things befall us? * We had departed from home and come to live in the jungle with only the good sage. Why did he follow us to oppress us? It seemed as though our merit would keep us from danger. * When I consider the whole situation, I have had enough of it. Even in 10,000 years or more, I shall not forget it, my children. It would surely have been better to have endured death! * What he did to me has not, as you see, brought me to ruin but he is pursuing *you* to harm you and I am thinking only of you, my dear

42. sons, because you are without (42) anyone on whom to depend. * Alas! We know no happiness, then! We have only sorrow and trouble." Even as she bewailed, she clasped her dearly-loved sons to her, her face downcast in gloom.

- * Then King Nārāy(ṇ) Rām heard his wife's woeful sobbing. * His heart almost broke owing to the sorrow he felt for his dear consort. He sobbed in great distress of mind, the tears pouring down his face. * Then His Majesty spoke. "My dearest, all this situation is due to retribution. That is how all this has arisen. * The power of your truthfulness, my dear wife — for you were without lust or stain — and the goodness of our beloved, darling child have made possible the continuation of our noble family line. * I myself, as I now see, was in
43. the wrong. (43) Do not blame me, my darling. Think of the time when we were destitute together, far away from the city. * I beg you, my own precious partner, come out, open the door. I will come and tell you about my sins." * Hearing her husband's honeyed words of friendship, the noble queen * thought of taking pity on him but in her inmost feelings she was not appeased. She considered the matter seriously. * "This king has been extremely good to me but, if I go, if I comply with his request, I shall be ashamed⁵⁴ in front of that lord." * With this thought the august lady made respectful obeisance to the sage. "I beg your indulgence, grandfather. Please be so kind as to do the talking for
44. me. * Please go and (44) ask the king what are his intentions in bringing the four army corps all the way here."

- (44) * Then the renowned sage had listened to the beautiful queen. He took his walking-stick, opened the door of his cell and looked out. * He regarded the four resplendent princes, immaculate as the burnished sun, beneath the shade of the fig-tree, * their faces downcast in gloom, as they gravely pondered. * He knew that these noble princes were excessively troubled. * Thinking with sympathy of the respected king of the line of Nārāy(ṇ), he came down from the hermitage, went to the place under the branches of the fig-tree * and sat down with
45. them. He asked (45) them, "What is the business concerning which all you princes have come here?" * Then all four masters of men bowed their heads low, making obeisance to the *ācārya*. * Nārāy(ṇ) spoke respectfully, "Lord, you, who have the power due to acquired merit, I have learned that when the queen came to live in your care * and when she gave birth to the lovable boy too, you cherished her tenderly. You have been extremely kind. I have come to pay homage to you. * A further matter: I would ask you to come to my aid, to help me contrive to have the queen back in the city, in charge of the beloved court ladies. * And more, I would beg to ask a question, though you may
46. think this is not very (46) proper: are both the boys this lady's children, revered *ācārya*?" * Then, hearing the questions of His Majesty, protector of the world, the sage, whose powers came from acquired merit, informed him straight away, * "Prince Rām-Laksm(ṇ) is the queen's son. His young brother I created to be a companion to her child. * He is by name beloved Japp-Laksm(ṇ). The queen has tended them with equal care." He felt pity as he spoke, for Rām had come upon such troubles. * "Wait a moment. I will go and give some advice to the lovely Sitā. It will be of some help to you." The sage of great wisdom returned to the hermitage.
47. * There, he told the queen (47) what had taken place with Rām. "He pleaded with me, as with a grandfather, weeping and grieving about the whole situation. * Do listen to what I say, madam. Do not be angry. You would best join your husband and return to rule the kingdom." * Then, having listened to the *ācārya* of great wisdom, the lovely Sitā respectfully replied, * "Grandfather, you do not comprehend my wretchedness. He said my wrong was excessive. He ordered me, without the least compunction, to be struck down, regarding me as wicked, accursed. * But now he says I am good; he will take me back to rule the city. I beg you to have pity on me, grandfather. To satisfy
48. me, go and question him again!" * And then the sage (48) who observed the code of conduct, listened to the dear lady. "I have had quite enough of this!" he said. * "Bossing me about like this! I am like a boat for hire. I give a lift to one lot of people, then the other hires

(48) me. First one, then the other. You have no pity for me!" So saying, he left the cell.

* "Now," he reported, "Queen Sītā says that you, sovereign lord, said she transgressed the limits of good conduct. * In your fury you had no mercy. You ordered her execution. And now, why do you change and become so affable towards her?" * Then King Nārāy(ṇ), master of men, gave the matter serious consideration. * He had been excessively thoughtless when he had punished his consort. He felt very upset but made an effort to control his feelings and replied, * "It is indeed true that I was wrong. I do not deny it (49) at all, venerable one. All depends on your indulgence towards me. Forgive me, save me, have pity! * Help me to persuade the blameless lady to let me see her and speak with her in person. Then her anger may abate." * Then the good sage replied to Nārāy(ṇ) Rām, laughing pleasantly, teasing him, * "All these orders! You allow me no rest. I cannot get away from you even to sleep." Then with that the sage returned to the hermitage.

* There, he said, "You asked me to go and report to Lord Rām. He accepts that he has been wrong. * O madam, you should be kind and pity our respected great king. He asked me to plead with you. He wants to come and speak with (50) you. * So do not be so cross. Listen to what I shall say to you. You are a heavenly lady whose magnificence excels all in the three worlds. * You came down to earth to look after the kingdom in its entirety, preventing the occurrence of calamities. Come now, be more compliant. Do not be angry towards the king." * Then the esteemed Queen Sītā had listened to the ascetic as he told her what occurred with her husband, * how he had admitted his guilt and wrong-doing and was enduring great unhappiness. She thought of the king's goodness to her, her heart bursting with emotion. * It would be right to let the august king come to the hermitage, then. She would like to hear what the esteemed sovereign had to say — how he would explain his actions! * With these thoughts, she bowed, paying homage at the feet of the righteous sage. She sobbed, unable to produce the words which she had in her mind. * Thoughts came to (51) her all over again about the king's guilt and her heart was full of emotions: she did not want to see the king and yet she could not bring herself just to do nothing at all about it. * She spoke, "Grandfather to whom I owe so much, I feel great shame but I cannot forbid him. It would seem impolite under the circumstances. * I beg you to be so kind as to return and speak to His Majesty respectfully inviting the master of men to come if he so wishes." * And then the anchorite said, "Well then, I will just look for some areca and take out one chew, all ready." * The sage took a mortar, crushed the areca and put it to the back of his mouth.

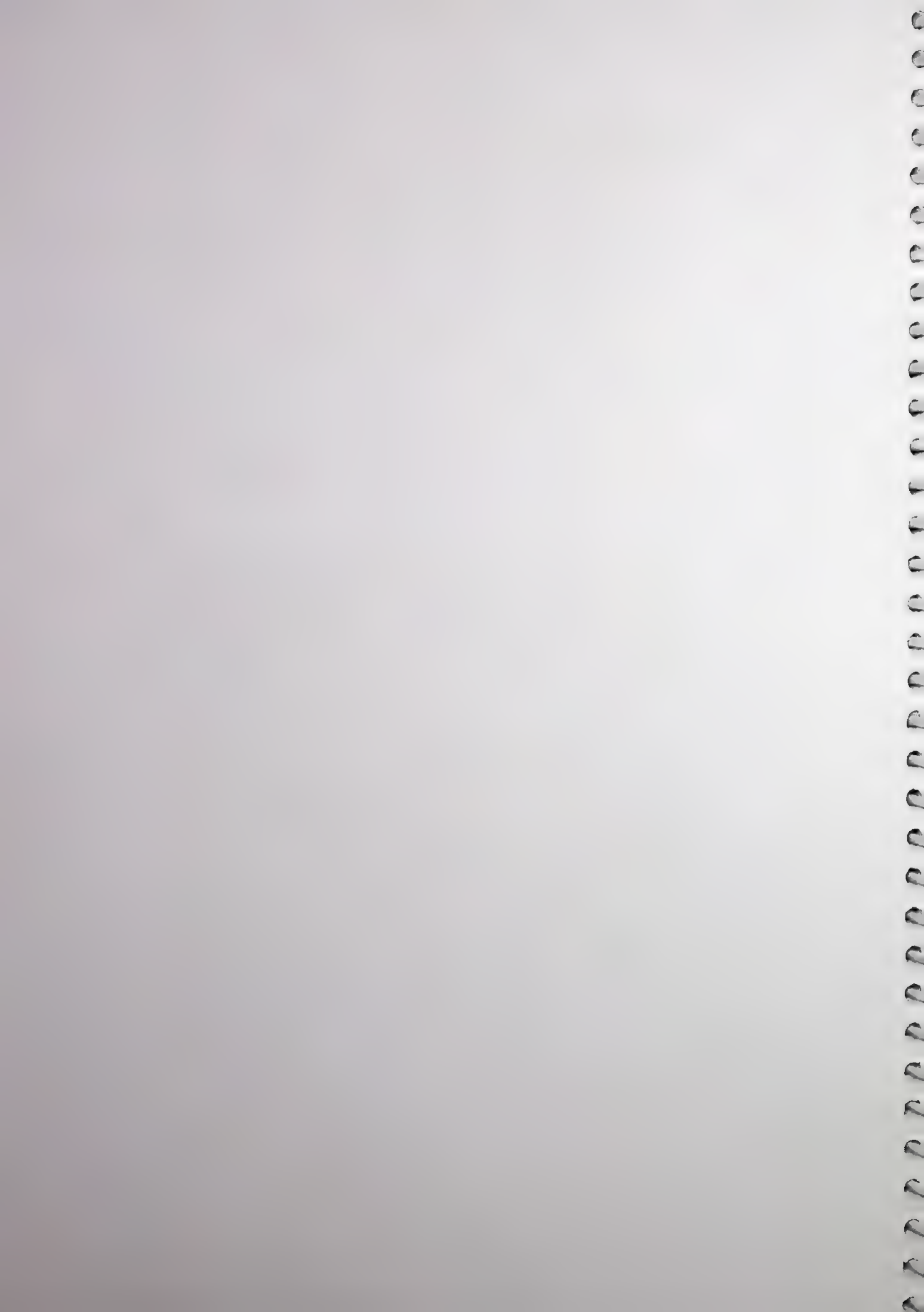
- (51) Chewing with relish, he grasped his stick and went off in haste.
 52. * Arriving, the sage informed the king concerning his consort. (52)
 "The lady Sītā sends me, Your Majesty, to take you in at once."

* And then the respected Nārāy(ṇ), strong and mighty, heard and was overwhelmed with joy. All his sorrows slipped away. * He gave instructions to his three young brothers to organise the soldiers of the four army corps to concern themselves with the construction of a pavilion to be placed at the foot of the mountain.

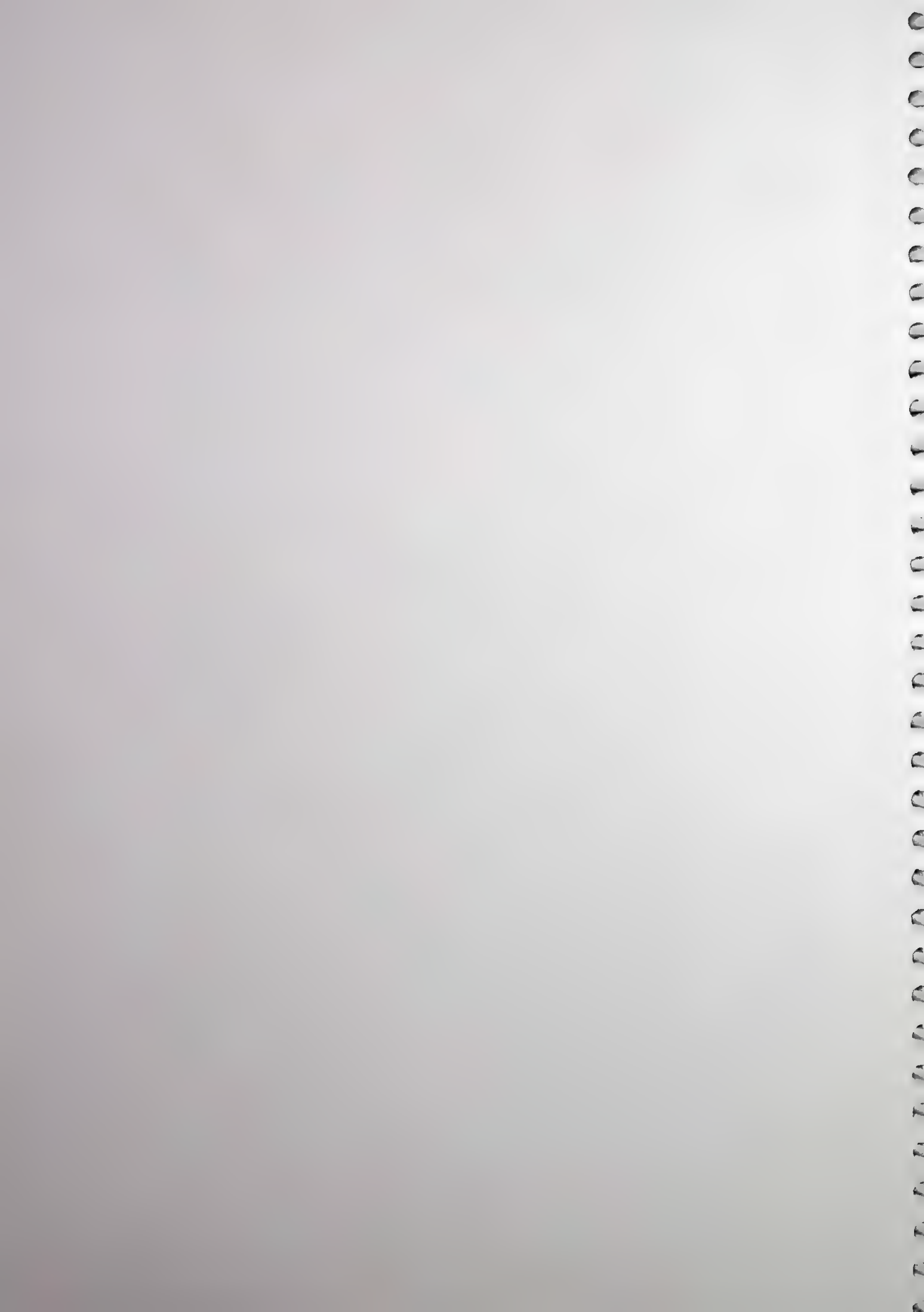
- * This instruction given, he went, like a strong lion, proceeding swiftly behind the ascetic of right conduct. * When they had almost reached the treasured lady, the sage, whose power lay in the precepts, cleared his throat⁵⁵ and said, * "Now, husband and wife will speak
 53. directly to each (53) other. Do not come sidling up to me. You must depend on your own individual ideas. * I would have had you be friends at the beginning but you were not! Why were you so cross with each other? You ordered me about mercilessly. I have failed utterly to concentrate on my meditations!" * With this, the sage immediately took his walking-stick and went into the forest with the two young princes walking along behind him.

78.53-79.12. When Rām asks her to return with him Sītā angrily refuses, blaming him for believing her unfaithful in spite of the evidence of Hanumān's visit to Laṅkā and her ordeal by fire and pointing out that she is destitute now and unfit for court life. Rām asks to take the boys with him, thinking that she will soon follow them. When she refuses this, he says he would rather die than return without any of them. Sītā gives in to this and tells the boys. They are unhappy about parting from her.

- * And then the respected King Nārāy(ṇ) entered and stood before his consort. * He looked attentively at the queen, observing her whole appearance, and saw that she was thin and that, owing to the physical toil and hardship, her radiance was impaired. * Feeling pity for his sweetheart, the king sobbed with a full heart and wiped the tears from
 54. his eyes. (54) * Then that lady of high esteem looked at King Rām as he wept so miserably. * She raised her hands in greeting, with tears pouring down her cheeks, feeling shamed in the eyes of her royal husband of many victories. * She made an effort to suppress her feelings, the anger and pain in her heart. She turned her face away and did not even glance sideways at him. So embarrassed was she that the words would not come. * Then the high-born lord of men spoke.
 "Greetings, my most beloved sweetheart. * Do not be angry and frown



- (54) at me, my dearest treasure! In doing you that wrong, I did indeed
 55. commit a crime * but all this was due to a bad fate of long (55) ago.
 This led me into such an excess of temper that I ordered your
 execution, my love. * Owing to the power of your truthfulness, when
 Laksm(ṇ) struck you did not die. And the merit of the child in your
 womb came to your help in a most miraculous way. * But from that
 day, my dear, I have mourned without any respite. And my dear
 mother has been exceedingly angry with me. * She said my anger was
 unseemly and, whether you were in the right or wrong, whether you
 were bad or good, where would I find anyone like my beloved? She
 lamented repeatedly every day. * When I let the horse go, offering a
 prayer, and met our son, most dear to my heart, and learned that you,
 my precious, had not died, my joy was unparalleled. * O my love, I
 was indeed wrong. All depends on your forgiveness. I beg you, my
 treasure, to return to rule the capital.”
56. (56) * Then, hearing this, the queen of high esteem was extremely
 angry. She placed her palms together and said, * “Lord, your words
 sound well because you know how to excuse yourself from guilt but if
 you had any mercy in you, I would never have been in this state of
 79.1. hardship! (79.1) * And another thing: when I was in Laṅkā, the
 kingdom of the arrogant Rāb(ṇ), you had Hanumān venture through
 the air to apprise himself of my whole situation, * as to whether I was
 bad or good. And, though you knew the answer in your heart, still,
 when the victorious war was over, you made me step in the fire.⁴⁰
 * And I did indeed do so, for your sake, taking all the gods to witness
 and Earth as well. And you brought me to our kingdom. * Now, after
 all that, why was your mind not clear of any suspicion and doubt? As
 it is, I am bereft; I have only the *ācārya*. I have traversed the forest on
 foot looking for fruit to pick for our food and have had no one to look
 after me for ten full years now. * I might have met with a hunter of the
 forest or a *gandharva* or a dreadful godless creature. *You* would have
 suspected me of impurity and have been even more annoyed than
 2. before, I suppose! * And a further point: you (2) have great influence.
 What lack of royal ladies is there? — whereas I am debased and of
 erring ways and live a life of destitution in the jungle.”
- * Then the high-born Nārāy(ṇ) said, “O beloved treasure, do not
 mock me. * If, my darling, you do not accept that we can be close
 together again, then take this sword and sever my neck so that there
 will be an end once and for all to your anger and no trace of suspicion
 in your mind. * As for me, where could I find a woman of your
 character? Please find it possible to forgive me! Think of the time when
 we were destitute together. * O my darling, you and I were of one and



- (2) the same thought; of one and the same body. You ought to have compassion for me, my treasure, because I have treated you with kindness too."

- * The chief consort, dearly-loved, heard her husband's words and bowed, to speak in (3) reply. * "Lord, what you say sounds very well — all affectionate words of honey, the sweetest of foods, but when you have eaten it you are sure to have a stomach-ache! * When one thinks about it one really must laugh. It is impossible to refrain from mirth! You see me as a lowly creature. You just say what you feel like saying. * Are there women in this world who strike men? I find this suggestion unusual. If I could do that I should not be in my present state of hardship! * I was born into this life with a bad fate which I shall endure until I die. Your merit and mine, esteemed king, are probably at an end now. * Do return to your home and your kingdom and govern your people. Do not be troubled about this. * I shall stay here in this state of poverty and care for my beloved children, turning for help to the sage of great goodness to the very end of my life. (4) * And one more thing: would you please, my sovereign, just be so kind as to give my greetings to the two mothers."⁵⁶

- * Then the respected Nārāy(ṇ), strong and mighty, had listened to his consort's reply, her decision not to stay with him. * However much he might cajole her, the lady was not agreeable. Satisfied that this was so, the noble king was grim and withdrawn, uttering not a word. * He pondered deeply. "My beloved wife holds most firmly to her words as if they were inscribed on stone. * And so I have in mind to ask to take to the city only our two august children, so dear to us, letting her stay alone in the forest. * If children and mothers are separated by a great distance they usually fret and feel bereft and are quite unable to stay (5) where they are and so * all this anger of hers will simply abate and disappear. Then I shall send my forces to fetch her to the city." * With this idea the king said, "Well, my dearest, lovable wife, if you will not return I shall ask only for our dear sons. * I will take them away and care for them instead of you, my well-born treasure, so that they will be able to continue the family line in their role as lords of the world."

- * And then the lovely consort had listened to His serene Majesty. Hastily she bowed and replied, * "Lord, I am a poor person. I am not sure that the children are your own dear sons. I would ask you, master of men, to look at them with care this instant. * These children are not like you. Perhaps they are King (6) Rāb(ṇ)'s? Why ever, great king, would you take them? And their mother is an evil good-for-nothing! * They are descended from wrong-doers; it would not be right for you to show them such kindness. When you took Rām-Laksm(ṇ) away to

- (6) execute him the whole kingdom knew about it. * If I give them to you, sire, I am afraid you may become angry and my children will be eliminated without the slightest investigation!"

* Then Nārāy(ṇ), strong and mighty in the power which comes from acquired merit, had listened to what the queen had said and his feelings were almost at boiling point. * And so he replied, "What *is* the good, my beloved wife, of your deciding to stay here and saying things to cause me pain? * I am only asking to take the children. How can you forbid it? If you do, I ask to die. What good is there in living, (7) shamed before the populace throughout the country? * Alas! I, who am of the race of supreme kings, enjoying the greatest prestige and superior possessions, resemble now the man in the street, enduring the most excessive grief! * If I return to the kingdom I shall be ashamed before all the gods of the realm. Thus, if I do not have what I want I would prefer to die here. That would be far better. * You will remain here happily after me. Please take good care of the dear children." With those words, he wept and writhed in agony.

- * And then the esteemed lady Sitā looked at the king, her husband, as he wept in this state of extreme wretchedness * and considered seriously. "This great king, becoming a separate being, came to suppress a terrible threat and to make our kingdom his concern. * The gods in their (8) aerial palaces, and the sages, were all pleased. Now these lovely princes are the sons of our sovereign * and will be able to continue the family line. They are the dearly-beloved of the three worlds, the city's crown, excelling all; they will rule glorious Aiyudhyā. * And if I do not give them up, it looks as though the king will kill himself!" With these thoughts, the lady bowed at the feet of her husband * and said, "Our dear offspring are as much to me as my own life but I shall offer them to you, respected king. I give them up as is your desire." * With these words the queen called to her dear sons, highest princes. "Boys! Come in quickly to greet your father."

- * Then the two gifted princes had heard their mother calling them 9. unmistakably and came in haste together. (9) * They raised their hands, palms together, making respectful obeisance to their parents, and sat there in attendance. * Their victorious father bent to embrace his dear sons and caressed them all over. * He looked at Rām-Laksm(ṇ), his beloved son, and at Japp-Laksm(ṇ), the high-born younger brother, both so noble and good-looking, and covered them with kisses. * He made a fuss of them, putting them on his knee, taking a sideways glance at his wife. His eyes brimmed over with streaming tears as he sobbed in great distress. * Then the queen, their mother, spoke to them. * "My children, His Majesty is now asking me for you. He will

10. take you to stay (10) in the city of Aiyudhyā. * If I were to try to prevent him I am afraid he would be very upset. Now do go with the victorious king — and behave yourselves! * You must endure this and allow me to stay where I am. I shall suffer here in accordance with my own destiny, my children, for always until the end of my life, relying upon the sage whose righteousness is renowned.”

* And then the two princes had listened to their respected mother's words. * The noble boys wiped away their tears, flowing freely because of their affection for her, and said, “O mother, * honoured lady, you have only us two as your companions. If you let us go, how will you live alone? * And another thing, we have never repaid our debt of

11. gratitude to you; and this, mother, is extensive. And (11) our indebtedness to the righteous sage is incomparably great.”

* At that point, as she listened to her darling sons' replies, their mother felt utterly miserable. She struggled to give a reply. * “My dearest sons, so gifted, I cannot help your going. That would be to oppose what the serene king has said. I fear His Majesty would be upset. * O my treasures on whom I have depended, have no thought for me. You must endure this and let me live in the forest, suffering my fate, until I die. * The king will take you away to his home in the city. You will take over from our sovereign and govern the realm of Aiyudhyā.” * Neither of the dear princes dared resist the royal order.

12. They went, as the queen (12) had said. * They clasped her feet and wept, crying out over and over loudly, trembling violently. With faces full of gloom, they became faint.

79.12–24. Rām tells his sons that he will take them to meet their grandmothers and then, if they miss Sitā, they may return. Sitā gives them advice and they part company. The uncles and Hanumān are delighted with them. The party returns to the city.

- (12) * And then the esteemed king and queen saw their offspring sobbing miserably in their unhappiness. * The king embraced his dear sons and spoke persuasively to them, his tears brimming over. “O children, do not be sad! * Come, listen to your father. I will tell you about your mother here. We were in love, caring for each other as much as our own lives, * at that time when we left the city and came and endured the hardships of the jungle. But now there is some dreadful fate which has caught us up and is separating us again. * I admit that I have been
13. truly in the wrong but the queen is not (13) being the least bit indulgent to me. Although I have pleaded with her many times over, she will not

- (13) agree to return. * So I am asking only to take you dear children and present you to the three grandmothers. If you miss your mother, then you shall be brought back again."

* Then the two princes, greatly beloved, had listened to their respected father's honeyed words of friendship. * They had spent their grief and felt calm. Both the beloved princes paid their respects to the king indicating their loyalty and agreed to conform to his command.

- * The dear queen saw her much-loved sons consenting to the lord's command and bent to embrace her high-born offspring. * She spoke to
14. them, instructing the (14) dear children, "My sons, off you go and serve the esteemed king with dutiful care! * Never fail to go and attend upon him. Do not be forgetful concerning state business. And another thing: your dear grandmothers are most important people in the capital. * You must be diligent in paying your respects to them, both of you, and in serving them. You are not to give them any worry or cause them annoyance. * And further: please, my darlings, entrust yourselves to your uncles and to the ministers of the army and the soldiers and officials inside and outside the city. * Do not speak rudely or behave in a rough, bullying or arrogant manner. Whatever a person's fault, serious or slight, deep-seated or superficial, be patient and keep calm. * My children, if there is a war, do not be scared or dismayed. Go out to the fight on behalf of the dear king; your good name will still be known in the future. * And then, my sons, so dear to me, so lovable,
15. show mercy to the people. Just be (15) aware of their troubles. Then serene contentment will be yours. * You are to be the bejewelled parasol which protects the whole of the three worlds. You will ward off all base enemies, that they may not be able to oppress you." * The two treasured princes paid their respects to their serene mother, making obeisance as they received her words of counsel. They were sobbing in distress.

- * And then the righteous sage, in the forest beyond the terrace of his cell, was counting his rosary beads with eyes closed. * When the sun inclined and it became cool, as its rays were dimmed, he took his stick and returned to the four royal personages. * And King Nārāy(ṇ) Rām
16. bowed in homage before the ascetic (16) of superior magic powers. * "I have been talking just now with the lovely queen," he said. "I am very much indebted to you, dear grandfather, incomparably so. * I used my persuasive powers with the august lady but she has made up her mind. All she will do is to allow the beloved children to go back with me."

* Then Rām-Laksm(ṇ), descendant of the Sun, and Prince Japp-Laksm(ṇ) saluted the sage, weeping miserably. * "Lord grandfather," they said, "we beg to take leave of you and go to the city of Aiyudhyā

- (16) with the respected king of high esteem. * We would leave our mother in your care, revered sage, asking you in kindness to keep her safe and
17. treat her with compassion." (17) * Then the *ācārya* saw the beloved princes weeping in excessive grief. He comforted them. * "Boys, boys! It shall be my task to take every care of your mother, just as you would do. Don't worry about that at all." * The sage gave them his blessing, wishing them great prosperity, renown and physical prowess for their future as lords of the kingdom and * the two beloved princes bowed upon their knees as they received it. * Making obeisance to their mother and to the sage of great perception, they said, "Lord, begging your favour, we humbly ask to take our leave."
18. * Then the king, (18) Nārāy(ṇ) Rām, having made obeisance before the sage Vajjaprit, * said, "Well, my dear, delightful wife, stay with the *ācārya* of great perception — and may you prosper and be happy! * I will say goodbye and return to my home in my kingdom. Do not brood about the boys, my lovely treasure." * When he had spoken, the tears poured down, making his face quite wet. In his pity for his consort, his whole body drooped limply. * Making a great effort to control his limbs, the handsome royal lord took his two magnificent sons back to the pavilion.
- * And then Bhirut, the elder, and the young brothers, Laksm(ṇ) and
19. Sutrut, (19) highly delighted, * came forward on their knees in confused haste and clasped their dear nephews, soothing them, each one, making a fuss of them, kissing them all over their faces. * "O beloved, gifted children!" they said. "We uncles did not know you! We went and engaged with you in the fight. It seems it was by some merit of ours that death was avoided. * All was achieved through the gods miraculously affecting the thoughts of each of us. Thus it is that we are united together and our family line will be continued."
- * The two princes saluted their three uncles and, making obeisance, begged for forgiveness. * "Lords, we did wrong. We exceeded the limits and were in error. We attacked you, respected princes. Our
20. wrong has indeed been excessive. * But all this, serene princes, (20) do quickly forgive us! Do not let it be a cause for hatred and enmity against us in the future!" * Bhirut and Sutrut were highly delighted. They replied to this with honeyed words. * "Treasured children, most high, do not be in the least troubled. We uncles do not place any blame upon you at all, precious ones."
- * Next Hanumān of the simian race, Sumantān and all the soldiers, in a state of pleasurable excitement, * approached on their knees to pay their respects to the dear boys, most high. They crowded into the pavilion in order to praise their powers, acquired by meditation.

- (20) * Hanumān raised his hands in salute and bent to clasp the boys' feet
 21. (21), humbly expressing his excuses for the wrongs which he had committed against them. * "Lords, I did not know that you were of the line of the serene princes! I started to fight against you and was aggressive, attacking Your Highnesses. * With regard to all this, I must depend on your forgiveness for my wrongs that I may continue as your humble servant throughout the remainder of my life."

- * Then Rām-Lakṣm(ṇ), descendant of the Sun, made his reply to this. "Greetings, royal simian, Hanumān! * It is quite usual, when waging war, not to treat the enemy with respect! Everyone goes straight for victory — they always have done, since times long past. * You, sir, and we ourselves all performed deeds of prowess. Why should any blame be attached when it was merely because we have
 22. never met each other? * So now, then, do not feel (22) doubtful or troubled about it. You shall be the dear, respected king's servants, every one of you, to the end of your lives."

- * When the strong and mighty Nārāy(ṇ), most elevated, saw how his serene young brothers and he of the simian race * were delighted with his offspring, he was overjoyed. The king then spoke to his minister Sumantān, * "Now I shall return to the city. Please prepare our four branches of the army for immediate assembly here." Sumantān bowed down low, accepting the command, and went out to busy himself with
 23. the preparation of the soldiers. (23) * They were divided into sections of the left and right in accordance with tradition. They made the chariots ready, yoked with their horses, and brought them to present to the sovereign. * And then King Nārāy(ṇ), master of men, his three younger brothers and his sons * put on all the equipment intended for their personal use. This done, the four elders mounted their splendid chariots, * while the two boys rode on huge, lordly elephants, driving off with the esteemed king as he returned to his kingdom. * The ministers, the officers and the cavalry thronged round and the whole host of soldiery went in procession on both sides of the way. * As he
 24. journeyed along by way of forests and mountains on a remote (24) and difficult path, the king thought of his consort and was constricted with emotion. * He saw birds flitting this way, then that, swiftly swerving downwards to grasp the branches of the forest trees. He pointed them out to his darling sons to encourage them. * "Children, look at the red parrot, that lion among birds, and the blackbird, the green wood pigeon and the Burmese ring-dove. Look at the white ibis, the goose and the peacock, * the roller, the quail, crane and heron; the pelican, Sultan hen, great ibis and cuckoo; the wood pigeon close in among the leaves. They are calling along the deep forest way." * All the four

- (24) branches of the army, bold men one and all, were full of eager enjoyment. Some picked fruit and brought it to offer to the boys. * The king led away his lovely sons, so dear, and they enjoyed themselves contentedly. Traversing the more remote parts of the journey, they came close to the city.

79.25–32. The grandmothers hear Rām's news and welcome the boys, who tell them about their life in the forest.

25. (25) * Then the people, both men and women, knew about their sovereign bringing his sons into the kingdom * and were delighted and full of welcome, every one. In the various thoroughfares there was a commotion as, with their children on their hips, the wives ran in a body to see their powerful king. * They sat at the roadside, close together in a dense crowd. Their belongings had fallen down, misplaced, unheeded. Each tried to be the one to have the best view. * The procession going on foot in front of the king reached the palace gate in two magnificent columns, with parasols in bejewelled tiers and long-handled fans spread out. * All was splendid: the chariots, the soldiers of the ten divisions of the army, Rām with his arrows, his sons like the moon on her course; the royal Bhirut. * Splendid too were Laksm(ṇ) on his chariot and the much-esteemed Sutrut for (26) they were scions of a lordly race, more to be admired than any in the world. * The people clamorously offered their good wishes for great prosperity, praying that the respected elder prince might become the bejewelled diadem of the land.
- * And then the virtuous Nārāy(ṇ), strong and mighty, arrived in the royal city together with the four army corps. * The six royal persons dismounted from their chariots⁵⁷ and the young princes were taken into the turreted palace with its bejewelled tiers to wait upon the mothers. * There, they raised their hands in greeting, bowing in obeisance before the three mothers, highest of princesses, and sat together in attendance upon them.
27. * Then Kosakalyā, serene matron, (27) and the lovely Kaikesī, together with Sramud * saw their four dearest sons bringing in the two beloved boys, endowed with the most charming good looks, splendid beyond all in the world. * The ladies looked at their whole appearance — so similar to that of the beloved son, Nārāy(ṇ), and the two of them indistinguishable from each other — and were astonished. * They asked questions of their sons. "Greetings, dearest darling children! When you marched the army off to capture those vulgar enemies, * did you manage to do so, then, beloved sons, and have thus returned? But where did you find these two boys?"

- (27) * Then the king, Nārāy(ṇ) Rām, had listened to the three mothers' questions (28) and gave reply. * "Ladies, I marched my men after the dear boys and we met in battle. We tried everything but neither won nor lost! * Then I asked about their place of origin and their family descent and I learned about my beloved Sītā. When Laksm(ṇ) tried to kill her she did not die! * She went to take shelter with a revered anchorite of great righteousness and kindliness who lived along a far-off forest path. And there she bore this son. * Through the goodness of the righteous sage, she had no dangerous illness and brought up these boys to the age of ten years. * This one, her beloved son, is called Rām-Laksm(ṇ). The younger one, the dearly-loved Japp-Laksm(ṇ), was created by the sage as a companion for him. * I went to where the ācārya was and I met my consort. I pleaded with her over and over but she would not (29) consent to come back here. * Then I just asked my dear consort for these darling sons." Even as he spoke, he was distressed, his eyes brimming with tears.

* When they learned that the boys were the sons of the queen, the great joy of the three respected mothers was unparalleled. * They bent to put their arms round them, making a great fuss of them. Half-embracing them, they put them on their knees and spoke to them, stroking them. * "Being so small as this, however did you have the strength to equal that of your father? It was due to the fact that you are to be the highest lords in the three worlds. * O children! When your father ordered that terrible punishment, to kill your mother, we grandmothers had no inkling of it. * Only when the day's first light was clearly breaking through did we know (30) from the court ladies that she was just then to be executed and that she was gone from the royal palace! * We bewailed. We were so sad. No one could have said we were content or happy. We thought only of the lovely queen. We never stopped thinking about her. * By that power which comes of merit, good fortune came the way of the queen and she did not die; separated from us, she went on to live in the jungle, enduring the direst of hardships."

- * And then Rām-Laksm(ṇ), young descendant of the Sun, bowed respectfully and spoke to the grandmothers about the destitute state of his respected mother. * "Ladies, the queen is suffering distress of the grimdest possible kind, in abject poverty. She is emaciated and her body is disfigured. She has no clothes to wear. * When our august father took it upon himself to bring us here, our mother (31) was inconsolably grief-stricken, remaining there all alone. * O she will surely feel very heavy of heart, so forlorn is she, seeing only the righteous sage as her daily companion. * In the early days, when we

- (27) * Then the king, Nārāy(ṇ) Rām, had listened to the three mothers' questions (28) and gave reply. * "Ladies, I marched my men after the dear boys and we met in battle. We tried everything but neither won nor lost! * Then I asked about their place of origin and their family descent and I learned about my beloved Sītā. When Laksm(ṇ) tried to kill her she did not die! * She went to take shelter with a revered anchorite of great righteousness and kindliness who lived along a far-off forest path. And there she bore this son. * Through the goodness of the righteous sage, she had no dangerous illness and brought up these boys to the age of ten years. * This one, her beloved son, is called Rām-Laksm(ṇ). The younger one, the dearly-loved Japp-Laksm(ṇ), was created by the sage as a companion for him. * I went to where the ācārya was and I met my consort. I pleaded with her over and over but she would not (29) consent to come back here. * Then I just asked my dear consort for these darling sons." Even as he spoke, he was distressed, his eyes brimming with tears.

- * When they learned that the boys were the sons of the queen, the great joy of the three respected mothers was unparalleled. * They bent to put their arms round them, making a great fuss of them. Half-embracing them, they put them on their knees and spoke to them, stroking them. * "Being so small as this, however did you have the strength to equal that of your father? It was due to the fact that you are to be the highest lords in the three worlds. * O children! When your father ordered that terrible punishment, to kill your mother, we grandmothers had no inkling of it. * Only when the day's first light was clearly breaking through did we know (30) from the court ladies that she was just then to be executed and that she was gone from the royal palace! * We bewailed. We were so sad. No one could have said we were content or happy. We thought only of the lovely queen. We never stopped thinking about her. * By that power which comes of merit, good fortune came the way of the queen and she did not die; separated from us, she went on to live in the jungle, enduring the direst of hardships."

- * And then Rām-Laksm(ṇ), young descendant of the Sun, bowed respectfully and spoke to the grandmothers about the destitute state of his respected mother. * "Ladies, the queen is suffering distress of the grimdest possible kind, in abject poverty. She is emaciated and her body is disfigured. She has no clothes to wear. * When our august father took it upon himself to bring us here, our mother (31) was inconsolably grief-stricken, remaining there all alone. * O she will surely feel very heavy of heart, so forlorn is she, seeing only the righteous sage as her daily companion. * In the early days, when we

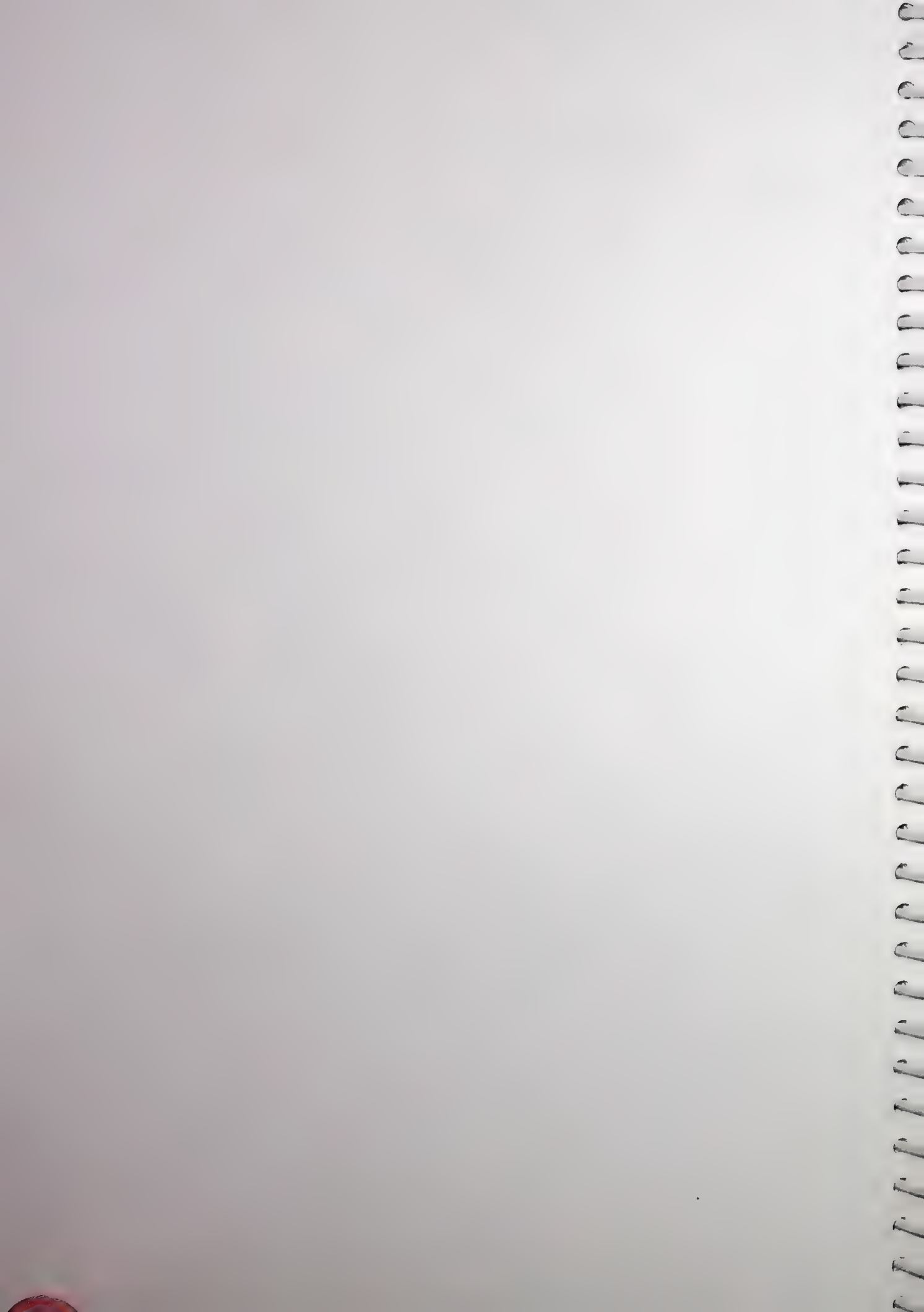
- (31) were far away from father, we suffered hardship in the forest but now that we are reunited with him, we are bereft through being separated from our mother." * Even as he spoke, the tears welled up and he wept in utter misery. His whole body trembled violently as he fretted, faint and shivering.

* And then the three grandmothers, of elevated status, embraced their lovely grandchildren and, with tears of grief, lamented, * "Alas, darling daughter, in such poor circumstances! How can you be reduced to such wretchedness? You were accustomed to a constant state of well-being; you were used to being surrounded by possessions. * You
32. had great prestige. Your attendants, the court ladies, (32) those charming unmarried girls, were there, morning and evening, never shrinking from doing whatever you, dear daughter, asked of them. * Alas! When you went anywhere you would have mounted soldiers going in front and behind and at each side of your carriage, so that you might enjoy yourself contentedly. * But now, precious daughter, so wretched, you are suffering dire hardship in the jungle! This situation is due to some retribution from long ago. That is what has caused you to endure these misfortunes."

* Seeing the great sorrow of the mothers and his children, King Nārāy(ṇ) Rām * comforted the five princes and princesses so that they spent their grief and it was gone. Then that victorious great king bowed respectfully, taking his leave * of the mothers and led his sons, so dearly loved, back to their splendid palace.

79.33-44. Rām organises companions for his sons and holds a feast in their honour.

33. (33) * There, seated on the elevated throne with its three faces, all gold, the serene king spoke to his minister Sumantān. * "I would have you choose a hundred and forty-eight well-born princesses of noble family to be companions for my dear sons * and find a thousand young boys of fine, handsome appearance, of families of the very highest rank, * selecting them for their good looks and decorous appearance. They must be neither too short nor too tall and aged just ten years. They shall serve my lovely sons." * Receiving this order, Sumantān bowed before the serene king with palms placed together, and left the palace to make arrangements in accordance with the king's
34. wishes. (34) * He chose princesses from noble families (all of which had their chronicles) and he chose boys from the best military families. All the chosen ones were just ten years old. * Having found the complete



(34) number of boys and girls, the senior minister Sumanatān took them on foot in a great throng to present them to the sovereign.

* And then Nārāy(ṇ) of magnificent power saw that the light was turning to darkness, as the sun was setting * and the clear moon and stars were rising brightly. He took his two offspring to the fine couches in his usual sleeping quarters. * The king tossed and turned in his sleep, his heart heavy with his troubles. He put his arms round his
35. dearly-loved sons, (35) one on each side of him. * The tears welled up and flowed freely as his thoughts turned to his chief consort. Sadly he addressed his beloved wife, far away in the hermitage. * "Ah! By this time you are asleep. Or are you troubled by your grief? Or are you angry with me? Or has your anger subsided? * Alas! As I reflect further I am puzzled. Because of some past misdeeds on both our parts I am parted from you, my treasure. You are far away and have abandoned me! * I must have separated some creatures from their mates and so I have been separated from you, my little one, do you not agree? But I have not yet had enough of being with you and loving you." * The king lamented from deep dusk until far into the night, when, curling up protectively near his two sons, he slept deeply, heedless of all those thoughts. * When the sun broke through, with radiant light and one heard only the music
36. of the strings, trumpet, conch (36) and cymbal in melodies played for enjoyment, * Nārāy(ṇ) awoke and sat up. He washed his face and bathed. He put on his splendidly-patterned clothing so as to be impeccably dressed and set out, taking with him his dearly-loved sons, to sit in the golden hall amid the groups of attendant ministers.

* His three younger brothers and the royal minstrel bowed before him, indicating their loyalty, and sat in attendance on Nārāy(ṇ).

* People whose duty it was to do so played a musical accompaniment, of which the thrumming sound was heard afar. The singing was like the music of the distant heavens and thus enhanced the king's grandeur.

* Then Nārāy(ṇ), the powerful, the high-born, spoke what was in his mind, uttering honey-sweet words. "Now, * you page, off you go as
37. quickly as possible (37) to summon the astrologer with his Brahmin scriptures. He is to come at once with all haste." * The royal orderly, bowing and making obeisance, took his leave, as he received the king's order and sped away most readily. * Arriving, he explained his errand. "O astrologer, the lord king has sent me to summon you at once." * The chief astrologer, hearing the order of His Majesty, the respected lord, busily made ready his learned books and went back with the royal page.

38. * There, he dutifully crept up to (38) the serene king who wielded mighty powers and, amid the groups of military officers, respectfully listened to what he had to say.



- (38) * Then, seeing the astrologer, King Nārāy(ṇ) Rām spoke to him earnestly. * "O astrologer, I would have you calculate the times which are auspicious in accordance with the light or dark fortnight. What day would bring good fortune? I intend to hold the ceremony of the tying of hands⁵⁸ for my dear sons." * The astrologer, thus bidden, set out his formulae for recitation with regard to the days, in accordance with the horoscopic rules. He set out the Great Era. He deleted or added hours, he did multiplications, he calculated urgently. * When he had found the time which, with the moon favourable, would quite clearly be excellent in all respects, he humbly informed his sovereign, "May it please you, this morning⁵⁹ is an extremely good time. * It is the
39. fifteenth day (39) of the dark fortnight. The time in every way coincides with good fortune. If you hold the ceremony it will be blessed with happiness and prosperity." * Then the virtuous Nārāy(ṇ), strong and mighty sovereign, had heard the astrologer. He spoke to Sumantān, commanding him * to go as quickly as possible and make all the necessary preparations for the games and festivities to be ready in good time for that morning.
- * Then the minister Sumantān bowed, respectfully took his leave and went quickly away. * When, soon afterwards, he reached the courtyard he gave orders to the ministers. Each of them was to organise the arrangements in accordance with his particular responsibilities, so that all would be as His Majesty commanded. * They built a turreted
40. pavilion with bejewelled tiers, (40) sculpted and painted over with gold, with awnings from which were hung garland upon garland of decorative flowers. * There was every kind of cover, mattress, silk cushion and rug; and pillows edged with wool. There was a most superior and elegant offering made from the banana plant and, to complete all, the candle-holder for passing round the candle. * In front of the pavilion they constructed shelters facing this way and that, for entertainments and games, with a scaffold of flowers all placed together in sections according to their various colours. * Then they opened up the royal enclosure, flattening the earth and decorating the area with splendid banners and parasols. There were pavilions for the food provided free and stalls for drinks all over the city!
- * When dawn broke and the sun's radiance shone in the heavens, the mighty King Nārāy(ṇ), supporter of the earth, awoke and left his bed. * Joining the three mothers and his high-born younger brothers, he
41. gave an order for (41) water to be brought, drawn from the five rivers,⁶⁰ * and sprinkled it on the two young princes. Powder was smoothed on them, oil was sprinkled on them and they were perfumed with flowers. They wore the finest jewellery, including earrings shaped like

- (41) *Phyllanthus* flowers. * They wore decorative rings and ornaments covered with patterns of jewels. Their sarongs were embroidered, with flowers arising vividly from the weaving; tusk-shaped sequins caught the eye on the border of the cloth. * They wore tunics on which flashing gold was prominent, sparkling most beautifully. The magnificent splendour of the two august boys, so dignified, was heard of far and wide. * They were like the divine Sun, sitting in his royal carriage driving forth. Or rather, it was as though the Moon on her course had come down to earth! * When the seven royal persons were arrayed, the dear young princes were led off to mount the royal
42. carriage. * The mothers and the king, so elevated, (42) together with his serene young brothers, mounted their vehicles and set off. * The ministers, the royal family and the Brahmin priests of ancient descent went in procession on either side of the way in closely-packed, separate columns. * The music of the strings and of the trumpet resounded. Umbrellas and many-tiered parasols were opened out. People held long-handled fans of mulberry-leaf shape and sunshades of gold cloth. There was a great clamour and the earth reverberated loudly. * When they reached the pavilion itself the king had his beloved sons ascend the bejewelled throne and sit beneath the white umbrellas. * When the auspicious time arrived, the Brahmins uncovered the offering. They placed a gold candle in the candle-holder and all of them passed it
43. round * fully seven times. Then (43) the royal grandmothers and their father approached to tie the dear children's hands * and to pray that they might possess superior ascetic powers, excelling all in the three worlds; that they might come to be the people's overlords; * and that they might have long lives of peace and great prosperity, a billion and a million years of life without encountering troubles, sorrows, sickness or danger.
- * When the ceremony was over the king let the festivities begin with all the amusements and shows of various kinds: the puppets, the duel dance,⁶¹ the *yike*,⁶² turning somersaults and sitting cross-legged with mortars. * The *maṅgram*⁶³ music echoed through the place. People walked the tight-rope, performed the Annamese opera, and, with shrieks and screams, contended against each other in spinning tops, with the tops all a-tremble. There was Chinese and Chatri⁶⁴ dancing.
44. * There were Javanese, in pairs or singly (44) most cleverly holding up their shields and whirling them rapidly round. There were people boxing adroitly against each other and there were fighting elephants. There was every kind of contest. * When the whole programme had been gone through completely the three grandmothers and their relatives returned to their homes, * while the highest of kings, the lord



- (44) of men, took his lovely, treasured sons back to their palace to be all together as usual.

79.44–80.1. After some time, Rām overhears the boys express their grief about their mother's loneliness and sends them with Sītā's women to see Sītā and ask her to return. If she will not do so, they are to leave the women there as companions for her. They arrive at the hermitage and speak first with the *ācārya*, then with Sītā.

- * The king cherished his two beloved sons tenderly without mishap over a long period and gave his attention to the government of the kingdom. * One night, the noble sovereign took his dear children to
45. their sleeping quarters. * On his comfortable couch, with pillows (45) and mosquito-nets with gold thread and wool edging, he curled up protectively near his august sons, who were sound asleep. * In the small hours, the elder boy was miserable. He woke and was most unhappy, missing his mother. * "Alas, mother!" he lamented, "we are separated from you by such a great distance! We have abandoned you to your life with the sage. You must surely be full of grief. * Sorely troubled and forlorn, you will be thinking of us, your much-loved sons, with yearning. * O mother, highest of princesses, we used to attend upon you constantly at all times. Now you have only the *ācārya* to look after you day by day. * We have come here to lead a pleasant life
46. of ease in company with our father — but we have left you (46) deserted in your forest glade." * The prince lamented about the whole situation. Choking with grief, he embraced his younger brother and moaned beside their couch.

- * And then Nārāy(ṇ) of magnificent power, on the royal couch which was for sleep, started awake. * His ears unmistakably caught the sound of his son's plaintive address to their mother in the far-distant hermitage * and he felt pity for the dear boy, the apple of his eye. Tears of distress flowed as he thought tenderly of them, trembling with the anguish of his emotions. * The king comforted his two sons,
47. stroking them all over. "O dearest darlings," he said, "I (47) feel very depressed each day. It is my own bad fate, children, which is causing me to suffer deep sorrow. * Now, my little ones, do not weep and grieve. I shall have you taken to see your honoured mother." * He consoled his dear sons, whom he loved so much, talking to them kindly until, when dawn broke through, he went out to sit in his delightful hall.

- * The people whose duty it was to do so, the orchestra with drums,

- (47) gong, strings, trumpets and decorous conch, played an accompaniment for the dear king. * His young brothers, the chief ministers and the military officers, in endless lines, were seated in attendance on him.
48. * Then the high-born Nārāy(ṇ) (48) spoke. "Greetings, Sumantān! I would have you go and prepare a force * because my sons are to go away to visit their mother. Elephants, carriages, horses and everything the princes will need . . ." * Sumantān bowed respectfully before the serene king, most high, and left then and there. * He prepared his soldiers, a vast cavalry force. Processional objects were carried in every hand as they came in dense formation, thronging close together. * There were round umbrellas and many-tiered parasols, spread stiffly out with hanging fringes, opened for use against the sun; there were long-handled fans and fans of mulberry-leaf shape in readiness, as though it were a procession for Indr. * And they prepared splendid
49. horses, (49) noble, felicitous beasts, putting on their magnificent, patterned harness which sparkled with burnished brilliance. * The masters of the royal carriages decked the vehicles with decorations of pure gems; the shafts were rearing *nāgas* which seemed like real, live ones! * Then they made arrangements for all the music, the playing of the trumpet, the conch, the drum and the gong. When all was finished, Sumantān took them to pay homage to the king.
- * Then Rām of the three worlds, whose renown was heard of all over the earth, turned to the elderly ladies, * suggesting that they should be away with all speed to make ready the young ladies of the court; and he sent his treasured sons, most high, to pay their respects to the
50. mothers. * Next, the lord king (50) gave instructions to his children. "When you are there, please put in a plea for me with your mother. * Tell her of my great grief and pain, of how I think of the dearly-loved queen and my heart never forgets her. * Say that if that dearest lady does not consent to come back, your father will most likely die; he cannot live. * Everything depends on you, my treasures. Do your best, my dearest little ones, to think of a way to make your mother come back to the city. * There is another point, however. If the lovely queen decides to be unfriendly towards me, then, my darlings, let her keep with her the dear court ladies." * The king had given his instructions in full detail. His heart was full and he was much upset. The three royal persons grieved, unaware of anything else.
51. (51) * Having spent their grief and feeling easier, the two dear princes bowed low in obeisance with palms placed together, taking leave of their father, sustainer of the earth. * Bearing their magnificent accoutrements of great beauty and their bows with arrows of supernatural power, those leaders of men, mounted on swift royal horses,



- (51) led all the court ladies away. * The two princes rode on their fleet horses, leading the whole vast force, which came along in columns, one succeeding the other. * The grandeur of the princes, their magnificent personal appearance and their noble lineage were talked about far and wide, for were they not the sons of Nārāy(ṇ), strong and mighty beyond all in the world? * The court ladies, riding in carriages, drove off on the journey, all dotted about the wooded hillsides; there was no chance to stop and rest. * The two happy boys (52) eagerly pressed on, traversing the jungle, following their route. * When they were nearly at the hermitage beneath the branches of the large fig-tree, they halted the military force and dismounted from their splendid horses. * The two princes, most high, took the court ladies to pay their respects to the serene, good anchorite in the fine *sālā*. * There, they raised their hands in greeting, bowing low in obeisance and offering candles, joss-sticks and garlands. Respectfully they asked him all about himself. * Then
53. they took leave of the revered (53) *ācārya* and took the ladies to where their respected mother sat in the hermitage. * Approaching upon their knees, they clasped her feet, making obeisance to their honoured mother, humbly indicating their devotion.
- * And then that royal mother looked at her two dear sons and at all the charming court ladies * who had come and was delighted. She bent to embrace them, showing her close attachment to them. She kissed her beloved sons, so dear, and spoke honey-sweet words to them. "Greetings, * my children. After you had gone I suffered sheer anguish in my yearning for you. Every day I have thought about you and missed you, looking out for you in case you came. * But now I can see
54. (54) you, my darlings. Here you are! My joy is without parallel. Nothing could be compared with it." * Then the court ladies in tears crept up on their knees to greet her and asked their beloved queen her news and told her about themselves. * "O every one of us thought on that night that you had died," they said. * "We have been unhappy all the time, mourning you in deepest sorrow, missing you sadly, beloved queen, never failing to think of you one single day, * until we saw your sons arriving in the city and learned about you, that you were alive! Then each one of us was relieved of her sorrows and felt overjoyed.
55. * O mistress, you are accustomed to living in a fine palatial (55) dwelling, surrounded by us, in magnificent grandeur. * How can you now be brought so low, suffering sorrow and hardship like this? Your appearance is quite changed. The brightness of your face is marred. * Now you eat only the common fruits of the jungle, lacking in flavour." Even as they spoke, they clasped the queen's feet and shed tears of grief. * When she saw all her women weeping and wailing as



- (55) they said this to her, the noble queen * sobbed in great distress, the tears brimming over and pouring down. She made an effort to speak. "Greetings, ladies. It is some bad fate of mine * which has caused me
56. to be far away, to have left happiness behind me (56) and to have come to live here and undergo these troubles alone. Day by day, I ponder about impermanence. Once one is born, nothing is certain. * Happiness and sadness are no different from each other. Do not grieve for me or think sadly about me. I entrust my sons, so dear to my
- 80.1 heart, to all of you. (80.1) * Please, ladies, do this for me: just give the boys a little instruction about affairs of state, important or trivial. If you love them and care for them, your kindness would be without parallel."

80.1-13. When the boys ask Sitā to go back to Aiyudhyā, she says she will not go back unless the king dies, in which case she will go back for his funeral. She refuses to accept the court ladies as her companions. They all return to give the answer to the distressed Rām.

- * And then the two princes respectfully informed their honoured mother of how matters had been progressing. * "Madam, when we arrived in the city of Aiyudhyā together with our three uncles and the king, our father, * he took us to pay our respects to the three noble princesses, most high, the grandmothers. They asked us questions, heard all about us and * wept copious tears of sorrow, quite inconsolably. They grieved without respite about your absence. * All the seven royal persons, kindly forgiving us, fussed over us and made
2. sure we were not troubled (2) in any way. * May it please you, our father was most unhappy. Every day he was afflicted by his grief. He was never without trouble. * The three grandmothers and the rest of the family missed you and so our noble father told us to set * out and come here to ask you to go back to your home in the far-away kingdom. If you do not grant our request it is likely that our father will die! * And we ourselves are not happy either. Every day our wretchedness weighs on our minds. With regard to all those wrongs done to you, what you have said about them is quite true. * But we do ask you, mother, to consider at length His Majesty's wish to be reunited with you. He sent us to ask you to go there. * Surely, under the circumstances, you could bring yourself to forgive him and take pity on the two of us?"
3. (3) * Then, hearing her dearly-loved sons relate how her respected husband had sent them to take her back, * Sitā was beside herself with

- (3) fury. "My children," she replied, "I am so pleased with you, coming to your mother, * but, as to the lord, your father, he said I had transgressed the law and was accursed. He blazed with wrath and told Laksm(ṇ) to do away with me. * What good quality does His Majesty see in me now to make him bewail my loss and feel my absence? * If the king had forgiven me and been merciful, if he had taken pity on me, his servant, I would not be in these grim circumstances. * And when he ordered my execution, everybody knew about it. I was disgraced in the eyes of the ministers and soldiers and of the populace everywhere, (4) even the lowest of them. * So have no doubt about it, young princes, I have no wish to return to the city. I shall stay here in accordance with that fate of mine from long ago. I would rather die than go to see him, though, * if His Majesty did in fact die, children, I would return then to do honour to the noble king's remains."

- * Then the princes had heard their mother's point of view and seen how angry she was and how she absolutely refused to return. * They bowed low at her feet and sobbed in great distress. Again they pleaded most earnestly with her and tried to persuade her. * "Lady, may it please you, if you do not grant our request, we, being your servants, dare not force you against your will * but our honoured father (5) gave us instructions, requiring us to let you have the young ladies of the court to live here and be your servants." * Then, when the esteemed lady heard that her husband had told them to offer her all the dear ladies of the court, * she embraced her dear, lovable sons and spoke in reply, "Children, I am most grateful for the kindness of the noble king * but I have lived here for ten years, taking refuge with the sage of superior knowledge; I have gone alone on foot foraging in the jungle and have brought you up to the age you are now. * Tell me, children, whom should I have to come and stay with me? Why cause them hardship just because of me? * Now please go back and inform the (6) dear lord, our serene king, that I simply do not accept them and I would not have him worry about me."

- * The princes had listened to what their mother had said and did not dare to compel her. They bowed their heads, downcast in gloom. * In their hearts they were in anguish. They were stricken as though by a sharp arrow, full of sorrow, the two of them, their limbs trembling violently. * "Alas!" they said. "There is no happy solution, then. There is nothing but unending trouble. To live is to be a burden to the great earth. It is much better to die. * O we are so miserable! How can we endure this retribution? Every day we feel full of trouble. And we do not know where to go. * While we were there, father was unhappy. 7. Now we come here and (7) mother is not content." * As they spoke,

- (7) the princes were writhing on the ground with anguish, almost losing consciousness.

* Then the esteemed chief consort, the lady Sitā, saw her most lovable sons stricken with grief and cast down in gloom and * comforted the two dear children, stroking them all over and putting them on her lap. She spoke sweetly, * "O children, do not be so inconsolably miserable. Come now, go back and speak to the king, that he may learn my answer. * If you miss me, my two darlings, just take leave of His Majesty and come back to visit me."

- * The beloved princes heard their respected mother's soothing words
8. (8) * but were disturbed by a confusion of emotions, their hearts full to breaking point. They wept copious tears in depressed silence, unable to speak. * Then, after raising their hands and bowing to take leave of the anchorite and their mother, they left the cell and the hermitage. * The princes were leading the court ladies away when they caught sight of the honoured lady, her whole body drooping dejectedly. They ran
9. unhappily to clasp her feet and (9) * pour forth all their sorrow. Then they struggled to control their limbs, mounted their splendid horses and drove off with all speed.

- * When they reached the city they dismounted from their swift steeds and led the court ladies in to attend upon their father. * There, they raised their hands in greeting, making respectful obeisance, amid the groups of young women, before their dear father. * The virtuous Nārāy(ṇ), strong and mighty, saw his two beloved sons arriving back at
10. the palace. (10) * "Well, my children," he enquired of those lovely sons, "you have made the journey on my behalf to make my plea to your mother. * Was she content or was she angry? What was her instruction to you? I have been watching out for you constantly. I simply longed to know what had happened."

- * Then the two dearly-loved sons, making obeisance, informed their father of what had transpired. * "Lord, you were so understanding and compassionate as to send us to visit our mother in that far-off hermitage. * We respectfully pleaded with her. We said the supporter of the earth was almost dying as he daily grieved for her and that he had sent us to ask her to go to him. * Our mother said that, while you,
11. highest of princes, are still alive, she absolutely refuses to return (11). * If you were really to die, she would then come straight back to do honour to your remains. * We pleaded with her over and over. We offered her all the court ladies but she was quite resolved; she refused absolutely to have them." * As the princes spoke, they were suffocated by sobs, in great distress. The tears flowed all over their sad faces because they loved their mother.

- (11) * Then the high-born lord of men of great prestige had heard his treasured sons, so gifted, telling him all the news. * His heart trembled violently and until the sun lowered its rays and dusk turned to darkness, he struggled to control his grief. * Then he went (12) into his sleeping quarters and thought about his wife, so dear to his heart. * He tossed and turned again and again in his inconsolable sorrow, almost dying, as he thought with wistful longing of his beloved sweetheart. * "Alas, my dearest love," he lamented, "many times have we been destitute, you and I. We used to suffer our troubles together, living out there in the jungle. * The three of us⁶⁵ were of one heart and mind, having the same daily life. Why, my love, dear to my heart, have you now cut yourself off from me like this? * Ah me! I used to see you and talk to you, my treasure without blemish. I used to be united with you in love. We were so gay and happy. Everything was perfect." * The king (13) thought mournfully of those early days, unable to sleep at all. His face expressed his sad foreboding. His limbs trembled violently.

80.13-25. Rām has a funeral pavilion and urn prepared to trick Sitā into returning. Hanumān fetches her to attend her husband's "funeral".

- * When the sun was already radiating its light, he awoke, bathed his face and went to sit in grandeur in the delightful hall. * Taking his place on the bejewelled throne beneath the white umbrella, the serene king, Nārāy(ṇ), gave his orders to his young brothers, * the minister Sumantān and the monkey prince, Hanumān. "The royal lady is now in a furious temper! * I sent my sons to ask her pardon but she has no forgiveness in her. She says that she will come only if I die — to pay her respects to my corpse! * So will you please give your minds to the speedy preparation (14) of a funeral urn and a cremation pavilion, without letting the whole population hear about it. * I intend to trick her into thinking that I am actually dead. Then it will be possible to persuade her to come to the city." * The three younger brothers, Hanumān and the minister Sumantān approved of the king's plan. * They raised their hands and bowed, taking their leave, and went out at once.
- * Arriving in the courtyard, Hanumān of surpassing powers paid homage to the gods of all ten directions in the three worlds and recited the divine incantations for creation by magic. (15) * There instantly appeared a splendid, gold pavilion of superlative brilliance, its pinnacle as high as the sky, and a funeral urn, decoratively set with gems. * The base of the pavilion was directly supported by *garuḍa*-motifs, with tier

- (15) upon tier of lotus petals in a splendid design and a chain of jewels intertwining, forming an embossed edge. * Then above there was a white umbrella with its separate tiers, one upon another. It seemed that a celestial palace had come down on earth! * Sumantān readily organised men and supervised activities, placing officers on guard there. * Some of the officials, not knowing about the king's trick, loudly bewailed his loss with much commotion. * Others knew and
16. worked in silence (16) at whatever task they had to do. As for the populace, they were afraid. Mournfully they asked questions of each other.

- * Then the three brothers, Sumantān and he of the simian race had finished their preparations and returned quickly, * reporting, on arrival, "Lord, noble king, the cremation pavilion has now been made ready as was your command." * Learning the facts, Nārāy(ṇ), strong and mighty with the power which comes from meditation, was highly delighted. * In excited anticipation, he seemed to see the beloved form of his wife. He gave orders to certain women in whose loyalty he had
17. complete confidence * to go and tell the elderly ladies (17) and the charming court ladies to prepare, every one, to mourn, to weep and wail and keep watch in accordance with the royal manuals. * "And when the queen arrives, please, all you ladies, mourn. And do take the princes a long way away to play." * The women took leave respectfully, hurriedly made themselves ready and went to the resplendent cremation pavilion to do as their sovereign had commanded.

- * Then the virtuous Nārāy(ṇ), strong and mighty, spoke graciously. "Now, Hanumān, * I would have you go to the hermitage of the greatest of *ācāryas*. Persuade the queen. You have wits — use them."
18. * When he had given his instructions, the esteemed king went (18) out of the golden palace all alone to the cremation pavilion.

- * And then, when the king had gone, the simian son of the Wind, strong and mighty, bold as brass, manifested his power. * Controlling his body, he took up a stance, solid and mountain-like, and then took flight to that far-distant place, the hermitage of the best of sages. * On arrival, Hanumān behaved, as he entered and saw the honoured lady, as though he were bereaved and in deep mourning. * Then the lady Sītā
19. saw the royal simian thus weeping in sorrow. * Round-eyed (19) with terror, she trembled in every limb. She questioned him urgently in her uncertainty. * "O bold Hanumān, what is the purpose of your visit, that you come like this, weeping and wailing? Please tell me as quickly as you can." * As he listened to her, the son of the Wind lamented more and more. Then he said to the most estimable queen, * "Madam, from the time when our sovereign, your husband, mightiest of all in the

- (19) power gained by virtue, came to visit you * and returned home, he has never been at peace. He has been grieving most wretchedly. He became very thin and suffered from an illness. His face turned blotchy and dark. * He forgot all about the administrative work of a
20. king. He avoided all nourishment. He lamented night and (20) day. Then he sent the princes off * to come and plead with you, asking you to cast away your anger, inviting you to go to the city and be with him just as you were before. * When the princes returned and informed him that you had decided to stay, your husband bewailed more than ever. Eventually his life came to an end. * Now his three younger brothers have taken upon themselves the burden of the kingdom in joint council with each other and were intending to hold the cremation ceremony for the sovereign. * The three mothers said they must not, they must wait for the queen. They sent me, therefore, to invite you to come quickly to pay homage to your deceased husband."
- * And then the Queen Sitā of high esteem, knowing nothing of their
21. artful trick, writhed in an agony of grief, utterly downcast. (21) * "O dear master," she mourned, "your power exceeded all in the three worlds. Gods, *garuḍas*, *gandharvas* — all had contentment owing to your virtue. * How can it be that you have now died, my precious love, that you have left the city, abandoning the young ladies of the court, that your life is thus reduced to nothing? * Alas! My innocent, darling children! You must be sorrowing in bereavement, then, having lost your father and having no one to whom to turn! * Oh fate caused me to change my feelings and abandon you, my precious love, living in the jungle with no possibility of seeing your face." * The lady lamented, thinking with yearning of her husband. Her heart was almost breaking
22. as, shaking violently, she became faint. (22) * When the queen came to herself again and rose up, she made every effort to control her thoughts and then took Hanumān, the simian, to the *ācārya*. * There, the queen saluted him, bowing in homage, and respectfully related to him the whole story as Hanumān had told it to her. * "Lord, I am here now to beg to take leave and go to the city to attend the cremation of the serene king and seek expiation of my wrong deeds."
- * Then, when the righteous sage had heard, knowing nothing of the trick, * he beat his breast and shoulders and trembled with fear in every limb. "Alas for Rām, the noble king!" he said. "It is not right for
23. him to come to (23) this. * I said you ought to be friends and you were not. You argued with me, did you not? And now this has happened to your husband. Where can you find him now? * Alas! Men, sages, gods everywhere must feel chilled. Vile enemies will come to pester and

- (23) oppress the three worlds. * Ah! I am sorry for the princes, fatherless now. They must feel their bereavement deeply. Do hasten, madam, and return to them." * The tears of the esteemed royal consort brimmed over then and fell streaming upon the ground. * She took leave of the lord sage on her knees and then left the cell and the hermitage, with Hanumān following close behind her.
24. (24) * When they were beyond the terrace the monkey Hanumān said to her, "Madam, respected queen, if you go on foot like this along the ground * the path is laborious and long. You will surely be in physical distress as you walk along. Please sit on my hand. It will be very quick. I shall fly there in an instant." * With these words the great lord of the simian race demonstrated a transformation of his body. He recited divine incantations of the most superior kind. * By the power of Nārāy(ṇ)'s divine magic Hanumān changed himself so that he was as big as a mountain of the Hemabānt, the palms of his hands like the earth's surface. * This done, he invited the queen to take her place. He was like King Rāb(ṇ), Dasamukh, going through the air, holding in his
25. hand the lessed Queen Umā, to offer her to Isūr. (25) * Hanumān went through the air and arrived quite soon in the city of Aiyudhyā * where he proposed to the chief consort that she should go to the cremation pavilion.

80.25-35. When Sītā laments beside the funeral pavilion Rām comes out to comfort her from where he was observing her. She runs away from him. When she sees that she will be unable to avoid capture she prays that the earth will open for her and descends to the land of the *nāgas*.

- * And then the noble queen, so dear, stepped into the decorated, gold pavilion, mourning most sadly as she did so. * And all the family relations and the ladies of the king's court and every one of the elderly wives of the ministers * caught sight of the blameless queen of great beauty and watched her come to the splendid cremation pavilion, her face downcast in great despondency. * Seeing how thin and disfigured she was, not at all as she had been wont to be, they wailed with much
26. ado, in their (26) pity for their dear queen. * When that lady, most high, heard the court ladies grieving, she thought that they were mourning His Majesty Nārāy(ṇ). * She trembled in every limb. She paid no attention to the others as, round-eyed and with her thoughts in disorder, her body limp, she forced herself to go forward. * Reaching the bejewelled funeral urn, she writhed in anguish, her head drooping. She beat her breast until it was red and she rolled on the ground.

- (26) * "Alas, my precious love," she bewailed, "why are we now separated? I pray that I may die too, O king, to be joined with you, our lives as one. * Your goodness to me was greater than the ocean and
27. more extensive than the broad earth. These things are not (27) equal to the immensity of your kindness. * Alas! When we three⁶⁵ set forth, leaving the city boundary, we travelled on foot across the jungle, enduring harsh sufferings of every kind, * eating only the fruits of the trees, putting on the garb of ascetics, until the ungodly Dasamukh stole me away to the city of Laṅkā. * Then you quickly had the idea of building the causeway in order to bring the force of monkeys across, follow me and fight. And you destroyed their whole race and King Dasamukh was eliminated. * I was able to be united with you, my love, my heart's darling; and you brought me here to rule over the kingdom of Aiyudhyā. * Trouble arose because that horrid vampire, so wicked and deceitful, persuaded me to draw the portrait of Rāb(ṇ). Thus it was that I was separated from you, my king and husband. * You followed after me and pleaded with me over and over again; and it was
28. because I refused to come here (28) that you suffered death. * Why have I never known happiness? Why have I known only suffering? What is the good of living in dread? It would be far better to die."

* More and more did the queen bewail as she thought things over and more and more distressed was she in her pity for the king. She beat her breast in anguish; then she felt faint and lost consciousness. * Then the virtuous Nārāy(ṇ), strong and mighty, who had been sitting beside the bejewelled funeral urn close to the curtain, * heard his chief consort, so precious, lamenting about that time when they were destitute, and could not control his will. He came out, there and then.

29. * Seeing his wife in a faint, he (29) trembled in anxiety. He went up to his dear wife, took her in his arms and put her on his lap. * As he wiped away her tears he thought that the queen had died. His heart quaked with dread. * He moaned and cried aloud, feeling her loss acutely, indifferent to all else in confused oblivion.

* Then the blameless queen came to herself and saw the king. Furiously angry, she sprang up and ran quickly away from him. * "So, my lord, great king and master of men," she said, "that was a mean trick, wasn't it? Do you find it acceptable? Esteemed king, * why did

30. you not consider your shame in front of the army and (30) the vassal princes? And the gods of the ten directions of the three worlds? They will speak slightly of you." * At this Nārāy(ṇ) Rām hastened after the queen * and spoke honey-sweet words. "My dearest, most delightful wife! The tradition in this world (that husband and wife stay together) goes back far into the past. * Now you are my partner. How could

- (30) anyone say anything against *my* behaviour? It was you, my treasure, who decided to stay away from me." * As he spoke, the lord king had approached near to her. He hurried round the cremation pavilion in pursuit of his beloved wife. (31) * The esteemed lady Sītā ran away from him and replied, "Lord king of great victories, * that was because an end had come to our living, you and I, in one home as formerly. Do not force me, esteemed king." * As she spoke she ran away, her beauty like that of Mekhallā when she tantalises Rāmesūr in the heavens.⁶⁶
- * Then Nārāy(ṇ) of magnificent powers had listened. He reflected, * "When I try to cajole her like this she does not feel any love for me. I will think of some other way of speaking to her so as (32) to beguile her and catch her." * He summoned the lords, his young brothers, and the simian Hanumān to help him catch the lovely queen and prevent her from escaping. * Soon after he spoke, the four noble princes were all running after the chief consort, intercepting her and blocking her way. * The king called out to her, "My dearest little love, why are you running away? Come here, my treasure. * How is it that you have no compassion, that you do not feel the slightest pity for your husband? Where would you find two people who were as one, like you and me?"
- * The treasured lady respectfully replied, "Dear lord, I shall not make such a mistake (as to fall into that trap). Noble king, * you are making a public exhibition of yourself in front of the people (33). Do not trouble yourself to try urging me against my will." * "O my heart's darling," the king replied, "do stop just where you are now! Do not run away!" * and he rushed off to chase after his beloved wife. He looked as though he was just about to catch up once and for all. He took hold of her — but she was away, out of reach of his arms.
- * Then, when his young brothers and the simian saw the noble consort running far away from their sovereign, * they had approached to help him, running to intercept her and bar the way in front of her, to keep the queen back and not let her escape from her husband. * (34) Glancing about her as she ran, the noble queen could clearly see that the young brothers, endowed with great qualities, and the monkey Hanumān * had come in pursuit and cut off her route in front and behind, stationing themselves to block her way. She could not proceed. Feeling furiously angry, * she raised her hands reverently and said, "By that power which I firmly hold through my good faith, I pray that the earth * may open up a way for me to go to the *nāgas* to escape from the serene king." And instantly, as she finished saying this prayer, the earth opened up a way.
- * Then the sovereign had pursued his chief consort and intercepted her in the fine cremation pavilion. * When he had come close to her,

35. the serene king had managed to seize (35) her hands but she had flung his hands away and made a way down into the ground. * Unable to catch his consort as was his intention, the king was in mental agony. He trembled violently in every limb.

80.35-48. The king of the *nāgas* offers Sītā a home in his palace. Hanumān is sent by Rām to find her and is able to tell Rām that she will be looked after well. Rām, in despair at his separation from her, writes a message and sends it, attached to his arrow, to Laṅkā and from there down into the underworld.

- * And then, when the noble lady arrived in the land of the *nāgas* she proceeded into the city. * Biruṇ, king of the *nāgas*, supporter of the earth, was standing by his palace window, attended by a host of court ladies. * Looking out, he saw (36) a human lady, faultlessly fair. In wonder, he came out from the palace straight away, * went up to her and questioned her. "Greetings, delightful lady, whose beauty excels that of all women, exceeds that of the young goddesses! * Your name, madam — what is your name? And from what kingdom do you come? For what reason have you journeyed alone to come to us here?"

- * Then the noble queen of great beauty replied and told him, "Sītā is my name. * I am the consort of Nārāy(ṇ) whose mighty power stretches over the world and who gave part of himself to come here, with the name Rām, head of the three worlds, to suppress the ungodly creatures." * And (37) the much-admired lady told her whole story. "I am in a most difficult situation and have come down here to ask for refuge in Pātāl." * Then the *nāga* king, Biruṇ, heard the name of Nārāy(ṇ), protector of the earth, whose role it was to be lord of the three worlds. * Having heard the whole story, he had no hesitation about believing her. He bowed before the respected queen and said, "Clearly this is the absolute truth. * Madam, one might think you were the mother of the gods! Now, feel no anxiety. I invite you to live here peacefully." * With these words, the king of the *nāgas* took the honoured consort to the turreted palace, all his ladies following behind.
38. the queen. (38) * There, he told his chief consort, Ratanā, to go in at once and assign to Sītā a thousand court ladies, * who would arrange suitable apartments for her in the palace, provide everything needful and be with the queen, so fair, every day to do her bidding.

* Then, having heard what her husband said, the chief consort, Ratanā, went in to make arrangements in all haste. * When she had had all the things that might be required put ready, she invited the

39 noble Sītā to go in and take up residence there in peaceful serenity. (39)
 * And the noble queen, so lovely, lived in that palatial home in the kingdom of the *nāgas*. * No illness assailed her. Her thoughts were only of her beloved sons; she never let them be out of her mind.

* Then, when his wife, so dear to his heart, had fled to the kingdom of Pātāl, Nārāy(ṇ) of great strength and might * ordered the strong and mighty Hanumān, so immense and superb, to follow the queen and find out where she was. (40) * Receiving the royal command, Hanumān took leave of His Majesty and went off. He darted through the air and then made a way down through the earth. * When he reached Pātāl and saw all the *nāgas*, he magically caused his person to be screened from view, invisible. * This done, he of the simian race journeyed on directly towards the city of the king of the *nāgas* and went with all speed in search of the dear queen. * As he quickly turned in one direction or another through the royal city, he could not see her. He
 40. entered the palace grounds of the *nāga* (41) * and went into the palace where he saw the dear consort seated upon a decorative, bejewelled throne with *nāga* handmaidens all round her. * Hanumān made himself visible once again in the form of the son of the Wind god * and approached close to the dear queen, saluting her with palms placed together.

* Then that royal lady of great esteem caught sight of Hanumān out of the corner of her eye. * She fell into a furious rage. She was so upset that she was at breaking point. "So! You beast!" she said, "you vilest of vile scoundrels! * First you pretend to mourn and tell me my husband is dead, practising deception upon me and humiliating me before one and all, * thinking that, being a woman, I would be swayed
 42. by (42) beguiling speeches — it was only through the power of my merit that I managed to escape and reach here! * And now you have followed me like a shadow and intend to tell me lies. I shall not believe a word. Go away, ape! Do not stay here. * If you continue to persecute me, I shall take you by the throat with my own hands this very instant and drag you out of the way, wretched ape, and no mistake!"

* The bold Hanumān, strong and mighty, heard what the queen said. He made an effort to explain. * "Madam, most high, I am at your service. When my mistress has cause for sorrow I am distressed to the point of death. * All the royal family are most unhappy. If our king is reunited with you, dear lady, we shall be delighted, every one of us.
 43. * That was why I played a trick on you. I wanted you to be in (43) complete harmony with the king, your husband, as you were in the beginning. * I will serve you out of gratitude to the end of my life. And also, I ask you, please, to forgive me. * At this very moment your

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- (43) husband, our dear king, is most deeply troubled. He just sent me down here after you to find you, Your Highness. * He wants to know about his wife and the place where she has come to stay. And His dear Majesty would have me return and inform him."

* Having said his say, the simian bowed, taking his leave, and swiftly went to the king of the *nāgas* who was outside those apartments.

* Hanumān approached and joined the king on the seat where he sat.

44. With honey-sweet words (44) he chatted with the sovereign. * "Our honoured queen, the consort of Nārāy(ṇ), highest-born prince, whose role it is to be lord of the three worlds, has now * come down to take refuge with you. Will you please, my dear fellow, just do our dear king the favour of keeping an eye on his lady?"

* Hearing Hanumān's request, the king of the *nāgas*, imperious and mighty, gave reply. * "O bold Hanumān," he said, "soldier of the esteemed king, when you return, inform His Majesty * that I send my respectful greetings to that noble sovereign, most high, and that I

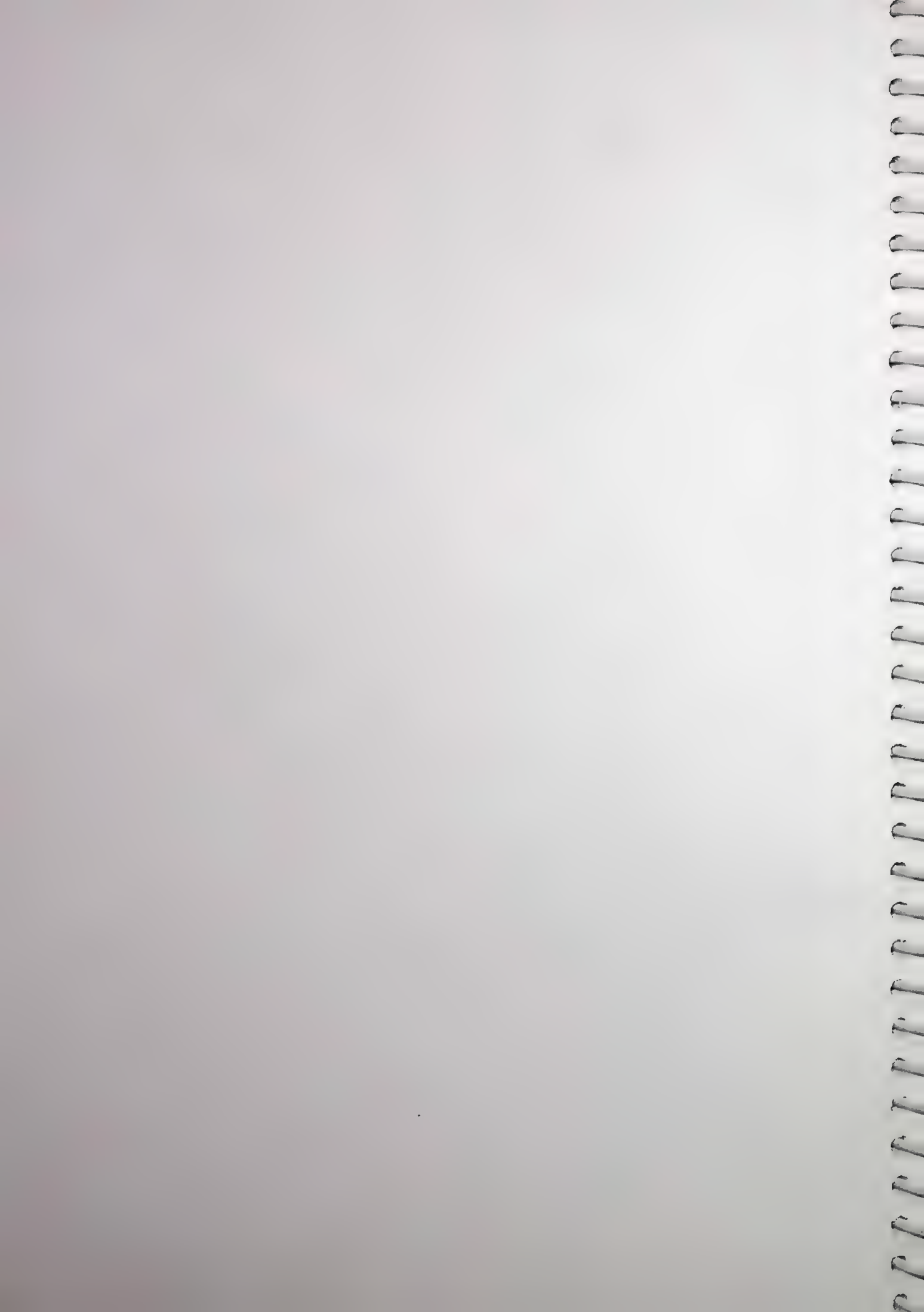
45. would not have him troubled by any anxiety (45) concerning his queen.

* I shall take good care of her, regarding her as a mother and not letting that estimable lady suffer any annoyance or upset." * Hanumān had listened carefully to the message and was highly delighted. He said goodbye most warmly and * went off through the air, leaving the well-constructed palace with its fine decoration. All in a moment, he made a way upwards through the earth. * Arriving back, he raised his hands in greeting and bowed, indicating his devotion. "My sovereign lord," he said, "Her Highness your consort * went down to the kingdom of Pātāl and is in the *nāga's* residence. His court ladies are all round her sitting in attendance, to look after her and be at her beck and call. * The *nāga* Biruṇ sends his greetings to you, noble king, most high, and says you must (46) not be troubled by any anxiety."

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* When he heard Hanumān's message, that serene and respected king was most despondent, his face full of trouble. He sobbed in great distress. * When the sun's light was extinguished and the darkness of sunset had come, the king went to his fine couch in his sleeping quarters as always. * He tossed his head to and fro on the pillow and was convulsed with sobs as he thought of his wife, the tears flowing without respite. * He bewailed loudly, "O my darling, why did you decide to be so cold to me, to abandon me to a life on my own? * Alas! When King Rāb(ṇ) stole you away, I was not in such anguish as this.

47. Now my heart is bursting with emotion. I am distressed (47) to the point of dying. * What can I do, my treasured love, to make you come and share my couch? From this day onwards I shall never be able to see you, who are so dear to my heart. * O now your feelings and your



(47) thoughts, your own self and the place you live in will be so far away, so remote from me. * From now on there will be nothing — only the sound of your name. And you and I, my precious, cannot be united as we always used to be.” * The king grieved from the first watch until the small hours. Then, losing all consciousness of himself, he fainted, his head drooping.

* When the light of morning shone clearly the king regained consciousness and awoke. He pondered inwardly. * “For me, things
48. have turned out very strangely, (48) most unusually. There is only Bibhek who can calculate my horoscope and know my future.” * With this thought the supporter of the earth took in his hands the arrow of power and at once went out to the courtyard. * He wrote a message and fixed it to the point of the swift arrow, so bold, and shot it to the land of Laṅkā. The arrow of power flew far and fast, * resounding like a hundred thousand thunderbolts, and a tremor went through the earth such as to make it overturn! The arrow went in the direction of the city of Laṅkā and then fell into the kingdom of the *nāgas*.

1. The list consists of *Citrus*, *Xylopi*, *Aglaia*, *Baccaurea sapida*, *Payena elliptica*, *Willughbeia cochinchinensis* and *Feroniella lucida*.
2. i.e. "furrow" (Skt. *śītā*).
3. This is not mentioned in the narrative nor in the account given by the envoy.
4. The connection between the name Rām and the possession of great power is not, so far as we know, due to any meaning in the Sanskrit word *rāma*. We assume, therefore, that an association with powerful figures of Sanskrit literature, whose names include the name Rāma, is felt:
5. The text on pp.20 and 24 suggests that the company halted at the gate of Mithilā. We now have to assume that a temporary encampment was made there.
6. In Buddhist teaching these are: slight interest, momentary joy, an oscillating interest, ecstasy and a suffusing joy.
7. i.e. the infantry, cavalry, chariots and elephants.
8. This simile is echoed on p.48, l.6, where it again refers to Rām and Laksm(ṇ) leaving Aiyudhyā.
9. Traditionally in Cambodia magic men have blown spittle over sick people to heal them.
10. A messenger from a king would bring a pair of golden sandals and ceremonially offer them to the recipient of the message, thus proving that he really came from the king. The sandals would then be returned.
11. i.e. rebirth in hell or as an evil spirit, as a devil or as a four-footed animal.
12. In fact it is the elder whom she approaches first (p.5 of text).
13. This is a reference to a hand movement in the ballet in which the arms are held down straight and the hands, at right-angles to the arms, are spread out. (Pou, personal communication).
14. All our I.B. editions refer to 12 directions instead of the usual 10.
15. This is a small, leaf-shaped metal candle-holder which is passed round at ceremonies.
16. The distinction is drawn in this conversation between the polite and virtuous behaviour and the intelligence of the nobility (to which the egret belongs since he has a city) and the rough manner, lack of morality and unintelligence of the commonalty (with whom Rām seems to the egret to have some affinity since he was so foolish as to let *Śītā* be stolen.)
17. i.e. Rāhu, a demon by birth, who, when he disguised himself as a god and stole ambrosia, was split in two by Viṣṇu. In astrological tradition he is the enemy of the sun and moon.
18. The following names of trees are omitted from the translation, replaced in this stanza by "all manner of trees" and in the next stanza but one by "various plants":- *Livistona cochinchinensis*, *Dipterocarpus*

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7. i.e. the infantry, cavalry, chariots and elephants.
8. This simile is echoed on p.48, l.6, where it again refers to Rām and Laksm(ṇ) leaving Aiyudhyā.
9. Traditionally in Cambodia magic men have blown spittle over sick people to heal them.
10. A messenger from a king would bring a pair of golden sandals and ceremonially offer them to the recipient of the message, thus proving that he really came from the king. The sandals would then be returned.
11. i.e. rebirth in hell or as an evil spirit, as a devil or as a four-footed animal.
12. In fact it is the elder whom she approaches first (p.5 of text).
13. This is a reference to a hand movement in the ballet in which the arms are held down straight and the hands, at right-angles to the arms, are spread out. (Pou, personal communication).
14. All our I.B. editions refer to 12 directions instead of the usual 10.
15. This is a small, leaf-shaped metal candle-holder which is passed round at ceremonies.
16. The distinction is drawn in this conversation between the polite and virtuous behaviour and the intelligence of the nobility (to which the egret belongs since he has a city) and the rough manner, lack of morality and unintelligence of the commonalty (with whom Rām seems to the egret to have some affinity since he was so foolish as to let *Sītā* be stolen.)
17. i.e. Rāhu, a demon by birth, who, when he disguised himself as a god and stole ambrosia, was split in two by Viṣṇu. In astrological tradition he is the enemy of the sun and moon.
18. The following names of trees are omitted from the translation, replaced in this stanza by "all manner of trees" and in the next stanza but one by "various plants":- *Livistona cochinchinensis*, *Dipterocarpus*

intricatus, Fragraea fragrans, Mimusops elengi, Ochrocarpus siamensis, Clitoria ternatea, Citrus, Xylophia, Aglaia pirifera, Baccaurea sapida, Payena elliptica, Willughbeia cochinchinensis, Feroniella lucida, Oroxylum indicum, Popowia diospyrifolia.

19. These are the names of the six levels of the heaven Kāmāvacar referred to in the next stanza.
20. A particularly insulting affront in Cambodia.
21. The five alloyed metals are copper, brass, tin, lead and iron.
22. Hanumān's change of mind may be explained as follows. The snore came from the female sleeper. Human ladies do not snore; it must therefore be an ogress. Sitā is safe, then.
23. This action is under any circumstances a gross insult in Cambodia but, when done by a woman to a man, it is also likely to reduce his magic powers. (K.H.)
24. Indrajit means "conqueror of Indr".
25. The meaning of the name Atikāy is in fact only "of extraordinary body or size".
26. It seems possible that "flower-stones" may be a reference to the Skt. word for "topaz", puṣparāga, literally "flower-coloured".
27. These are pearl, topaz, garnet, diamond, emerald, car's eyes gem, coral, sapphire and crystal.
28. i.e. with five parts of the body: two knees, two feet and the head.
29. The military exercise described in this not very clear account (pp. 36–8 of the text) does not follow Jambūbān's suggestion very closely.
30. We take the meaning of this verse to be that the waves rose so high that the bed of the sea was momentarily left empty of water.
31. There are omissions of detail in this stanza and in the next stanza but one. In order to understand how Rāb(ṇ) intends that Aṅgad should be received by him and give his message and yet should be killed, as he has just suggested, *before* reaching the palace, we must assume that the room he intends to have preprepared for Aṅgad's reception (see next stanza but one) is between the palace and where Aṅgad is. Pou clarifies the narrative by inserting "Mais d'abord" at the beginning of this present stanza and we follow her idea.
32. cf. passages on the modern inscriptions of Angkor in which all the Buddhas, past and future, are referred to as "grains of sand", implying, as here, "as numerous as the grains of sand". e.g. Inscriptions Modernes d'Angkor No. 4, B 11. (Lewitz 1971:108).
33. The various translations used for references to Kumbhakār(ṇ)'s unusual weapon are: "club" (moṇ 8.68;9.14;9.26); "pike" (sūli 9.16, lambaen 9.24), "combined missile and pike" (mūl sar sūli 9.15) and "club-missile" (moṇ sar 9.23).



34. According to the text, Bibhek did not in fact come over to Rām's side until Rām had already crossed the ocean and was in Laṅkā.
35. It seems best to make the narrative consistent by taking these two victims to be Laksm(ṇ) and Aṅgad so that at p. 40,1.3, Indrajit is mistaken about the identity of Aṅgad as he tells Rāb(ṇ) what he has done, and Rāb(ṇ), at p. 41, 1.1 of text, repeats the mistake. Then p. 41, 1.11 of text makes sense.
36. The ten sons are not all accounted for in our text. Sahasakumār's death was related at 6.39. At 10.14, Bibhek tells Rām that Rāb(ṇ) has lost his son Mahāpās as well as Indrajit. Between 10.14 and 27 the deaths of four further sons are accounted for. The four demons whose deaths are related between 10.28 and 43 were not sons of Rāb(ṇ).
37. The text is inaccurate here. Ten sons and one brother were lost, as is stated on p. 47, last line - p. 48, line 1.
38. In fact, as is mentioned at 4.5, Rāb(ṇ) had 20 arms.
39. This is a reference to the belief, (evidenced at 75.41) that a person's liver will give an indication of the character of that person.
40. This is a reference to the ordeal by fire to which Rām subjected Sitā to test whether she had been faithful to him while she was in Laṅkā. This part of the story is lacking in our text.
41. Both sil "piety" and silp "supernatural art" occur frequently from here onwards with reference to the sage. Owing to their identical pronunciation their spelling has been confused in the MSS, the I.B. text having silp more often than the Paris MS. Translations have been chosen according to context.
42. The train of thought here is: since Rām went to all that trouble to fetch you back from Rāb(ṇ) he should at least have reflected before deciding to have you executed.
43. i.e. in readiness to blow water over the sick person to cause healing by magic.
44. A reference to Viṣṇu who still sleeps in the sea.
45. cf. the practice, known in Cambodian legends, of discovering the proper person to be king, when no rightful heir was available, by letting a horse, carriage or elephant set off without a rider or driver. The person who should rule would be nearby when it stopped.
46. Our text omits any account of Hanumān giving the message. We now find Bhirut and Sutrut informing their father of its content.
47. In this and the next stanza the following plants are mentioned:- *Croton jouffra*, *Dalbergia cochinchinensis*, *Xylia dolabriformis*, a variety of fig, *Pentacme siamensis*, *Sindora cochinchinensis*, *Melanorrhoea laccifera*, *Aporosa sphaerosperma*, a variety of small bamboo, *Melaleuca*

leucadendron, *Seriops roxburghiana*, a fig-tree, *Sagrus rumphis*, *Crudia chrysantha*, *Azadirachta indica*, *Syzygium*, *Garcinia ferrea*, *Erioglossum edule*, a variety of eaglewood, litchi, *Nephelium cochinchinensis*, *Aglaia*, a variety of *Bovea burmanica*, a variety of *Aegle marmelos*, *Aegle marmelos*, Sapotille, *Pouteria*.

48. Black colour in the neck and arching of the neck occur in the mating season.
49. The boys do not apparently react to this name, although their mother told them (at 76.25) that their father was Nārāy(ṇ) Rām.
50. Precision about the person or persons speaking is not a characteristic of Khmer narratives! It does not therefore seem careless to the Cambodian reader that, although it is Rām-Laksm(ṇ) who is said on p. 13 of the text to address the army, the princes are said on p. 14 to hear "the boys".
51. In Cambodian literature Brahma is usually understood to have four faces. K.H.
52. These are itemised by the queen (p. 44 of the text). They are prison, chains, locks, handcuffs and pillory.
53. Rām-Laksm(ṇ)'s reply is not in fact very "evasive" since he reveals his mother's name and the fact that his father rules Aiyudhyā (which Rām has just said he himself rules!) We must assume that by "evasive" he meant not too direct or blunt.
54. The reasons for both Rām-Laksm(ṇ) and Sītā speaking of shame if they comply with Rām's requests are to be gleaned from the text at various points here and at 78.54. They are that they were too poor to associate with court people; that, having been wronged, they would be debased by behaving as friends again; and that (in Sītā's case) she looks less beautiful now.
55. The character of the sage was gently ridiculed in the performances of the Reamker.
56. Omitting Kaikesi? Other references are to the "three mothers", e.g. p.13,1.3.
57. There is a discrepancy here since the boys were said on p. 23 of the text to be mounted on elephants.
58. At various ceremonies thread is tied round the wrists to bring good fortune.
59. It seems best to take this as "this morning (which you may see on the calendar)", i.e. a future morning, since on p. 40 of the text we find Rām rising at dawn for the ceremony after the completion of the preparations for the feast.
60. The country of the five rivers, according to literary tradition, was the Punjab. The Khmer readers or audience would be likely to imagine a place in Cambodia, however.

61. *visai*. Dr. Manas Chitakasem informs us of a Thai entertainment, *wisáy*, seen only at the royal tonsure, which consists of a mimed duel, danced by two men, one of whom has a short and the other a long weapon. Thai sources state that the form *wisáy* is a corruption of Malay *pisay* (*perisai*) "shield". The dance is believed to have come from Malaya.
62. The name of a popular form of theatre. See Pou 1982:257, n.4.
63. Name of a kind of music performed on drum, gongs, oboe and bamboo clappers. See Pou 1982:257, n.5.
64. A kind of dance-theatre of Thai origin connected with the *Manorā* story. See Pou 1982:257, n.8.
65. i.e. *Laksm(ṇ)* as well as *Rām* and *Sītā*.
66. According to Cambodian legend, this demon contended against the sea-goddess, *Mekhallā*, for possession of a jewel which could grant all desires. The goddess won but the demon is still pursuing her through the sky. When it rains his axe gleams or resounds as it is thrown.

List of Preferred Readings and Emendations

Only important cases of faults in the printed text (i.e. those which affect the translation) are given below. Thus, for example, constant misspellings of *tanū* 'body' as *dhanū* 'bow' and *vice versa*, which the context clarifies, are not noted here.

The source of the chosen reading is indicated either by a date (i.e. of the I.B. edition) or, if Pou's text is followed, by her name or, if we have emended the text, by the word 'Emendation'.

Part	Page	Line	Chosen reading	Source	Rejected reading
1	2	9	phgañ'	Pou	phtuñ
	7	6	and <i>passim</i> gī ṭā	Pou	git ṭā
	8	1	neṛrati	Pou	nehñati
	10	7	ṭaṃloeñ	1937	juṃloeñ
	12	7	snām	Pou	sthān
	15	8	chnāk'	1937	chlāk'
	18	9	guor	Pou	gū
	19	4	thbañ	Pou	khbañ'
	21	10	ṭiñ jañ	Pou	jīñ phañ or joeñ phañ
	23	7	kranuon	Emendation	tranuon
	24	7	ṭiñ	Pou	jīñ
		10	ṭiñ	Pou	jīñ
	25	4	ṭiñ jañ	Pou	jīñ phañ
		7	paṃsu	1937	paṅg
	28	3	prāl	1937	prās
	30	4	gāppi	Pou	gā pī
	32	1-2	bhūvanārth	Pou	bhāvanā
		3	mahindr nā di	Pou	mahinadi
	37	11	ṛsyā	Pou	dr̥syā
	43	8	dhlun	1968	thlun or chlun
	44	1	gañ	1937	gaen
		2	bak	1968	brak
	46	4	par(i)cār	1961,1968	paricāg
	48	1	rāmā birottam	Pou	rāmā bhirottam
	50	11	got go	1937	got to
		12	ma	1937	kā
			khmoc	1937,1968	khloc
	51	2	cākk cān'	1937	cākk cān
		3	jalakā	Emendation	jalikā
	52	7-8	mohanamidh	Emendation	mohinamidh
	55	2	kāt'	1937,1961	ktāt'
	58	9	jraek	1937,1968	jraeñ

Part	Page	Line	Chosen reading	Source	Rejected reading
2	3	1	pupphā	Emendation	Pūphā
	7	5	ārambh	1937	āramm
		9	jhī	1961	jhīn
	10	3	kuṇḍī	1961	gandī
	11	11	guo nā	1937	gaṇanā
	15	10	paṃruṇ	1961	amruṇ
	16	10	upades	Pou	abhides
	18	7	mān	1937	prāṇ
	20	2	rām	1961	riem
	29	2	rapoy	1937	poy
	37	8	banlī	1937	banlīk
	44	3	khloc	1937	khmoc
	47	9	it spoey	Pou	jā troey
	50	1	cacoeḥ paṃpaek sruk des	Pou	paṃpaek nūv kulabhines
	55	9	uccās	Pou	opās
	59	11	ka	Emendation	kā
	61	1	sānt	Emendation	sān
	64	8	pruoñ	Pou	broñ
	66	3	kram	1937	krum
	67	1	uccās	Pou	opās
		3	narabin	1937	narabind
	75	6	buñ	Pou	bañs
	76	9	gar	Emendation	gal'
	79	5	vanāsrāy	Emendation	vaṇṇāsrāy
		10	rām	Emendation	riem
	85	3	saṃpūñ	1961	paṃpūñ
	86	3	sūl	Pou	mūl
3	1	2	ya(k) ma(k)	1967	ya ma
	4	2	jot	1964, 1967	jog
		5	isisar	1937	as' sar
	5	9	yaksādhirāj	1961, 1967	yasādhirāj
	9	1	prājñā	Pou	prāthnā
		11	kar	1937, 1967	ka
	10	4	randaeḥ	1937	randaeḥ
	12	5	got	Pou	khot
	15	3	svaeñ	1961, 1964, 1967	lvaeñ
		11	prasiddhi	Emendation	prisiddhi
	17	4	sīkhar	1937	sirakhar

Part	Page	Line	Chosen reading	Source	Rejected reading
(3)	19	10	asurās	1937,1967	asurasar
		11	ṭāp	1964,1967	ṭāc
	20	1	bañ' boḥ	1937,1967	ban' bor
	21	3	maraṇā	Pou	kaniṭṭhā
			mūḷhā	Pou	molā
		5	niradukh	Pou	rūbhīniradukkh
	22	5	brae	Pou	brai
		5	sāmsae	Pou	sāvsai
		5	trae	Pou	traī
	23	9	phlāñ	1937	phlāy
	25	6	ṭa	1937,1964	ṭī
	26	12	praṇamy	Pou	bar brahm
	28	1	jāñ	Pou	jā
		3	siddhikar(ṇ)	Emendation	siddhi braḥ kar
		8	suparṇ	Emendation	supār
	31	4	kar	1967	ka
		4	kāmmā	Pou	kām
	32	6	kridā	Pou	kradā
	33	8	cpañ	Pou	sram(ṇ)
	34	8	bed	Pou	koet
		11	jāp	1967	phlā
	35	5	bhloen	1964,1967	tloen
	36	4	ktau	1964,1967	khlau
	37	2	sañhā	Pou	sāhār,sāhās
		3	mig mās	1967	mit cās
	39	4	doep	1964,1967	dep
	40	2	amar riddhi	Emendation	amariddhi
	43	3	ñāti ṭa	Pou	yādasu
	44	10	phñoe	1937,1961,	dhvoe
				1967	
4	6	9	paṃruñ	1964,1967	aṃruñ
	7	2	drust	1967	drüst
	10	6	pañ	Pou	pañ'
	12	11	bidagdh	Pou	bidāks
	14	2	maithilī	Pou	maidhulī, maidhūlī
	15	3	muḥ nir bhāy	Pou	mān bhoc bhāy
	16	7	buj	Pou	bhoj(jh)
		8	traleñ	1937,1964	krai laeñ
	17	8	yās'	1937	yal'
	20	9	sot	1937	lot

Part	Page	Line	Chosen reading	Source	Rejected reading	
(4)	25	7	tāmñ	Pou	tāñ	
		8	aṃbal'	Pou	kambal	
	26	4	phkāp'	1964	phgāp', phkā	
	36	4	bo bai	1937	bodhi bai	
		8,9	tor	1967	tor	
		11-12	trām traen	1937	tram traen	
	37	5	mahiñsārāj	Pou	mahiñsāsārāj	
	39	3	rabind	Pou	rūbin,rūbind	
	43	12	utpāt	Emendation	utpādr(v)	
	44	12	khlāmñ	Emendation	khāmñ	
	45	6	dvā	1937	dvār	
		6	me sakti sūl bi	Pou	merasak sal' bi	
	51	5	seyyā	Pou	sayā	
		10	adhammisvar	f.n. in I.B. text	adhammismar	
	52	6	bhimukh bān	Pou	dhimukhabānar, dhimukhabān	
		11	ti	Emendation	ti	
		57	12	toer	1961	coer
	59	1	jāti	Emendation	jāt	
		2	thñai	1937	thlai	
	60	4	jāti	Emendation	jāt	
	67	6	sānt	1937	sān	
		6	bāl	Pou	vā	
5	10	8	sur	Pou	sūry	
		17	thbañ	Pou	khbañ'	
	33	12	skal'	Emendation	skār	
	36	8	mit	Emendation	mitr	
	38	5	bibhnāl'	Emendation	bibhāl'	
		11	sikhār	Emendation	siñkhar	
	45	2	svādhyāy	1937	sādhyāy	
	47	3	bhār	Emendation	bhāb,bhārā	
	49	12	dīk	1937	dīm	
		12	gandhi	Emendation	gandi	
	50	9	saeb	1937	sab	
	51	9	ādhipatā	Pou	ādhidhātr(i)	
6	2	10	narapā	Pou	narapā(ti)	
		3	7	samrās'	Emendation	samaras
	6	9	saṃṛddhi	Emendation	sūm ṛddhi	
	13	3-4	saṃṛddhi	Emendation	sūm ṛddhi	

Part	Page	Line	Chosen reading	Source	Rejected reading
(6)	14	5	bal	Pou	das
	15	7	siñhasūr	Emendation	siñhasuor
	17	11	yal'	Emendation	yal
	19	3	luḥ	Emendation	lī
		9	lilā	1959, 1961	selā
	20	2	bejarā	Pou	bejr tā, bejr ṭā, bejr trā
	28	11	riem	Pou	rām
	29	1	nāy	Pou	chāy
	33	7	mān	Pou	maṭṭh, māṭṭh
	34	4	banitā	1961	panatā, banatā
	35	2	ruos rān'	Pou	rukachand
	37	1	randeḥ	Emendation	randah
		6	phnaek	Emendation	bhnaek
	39	3	baḥ	1937	braḥ
	42	10	seni	Emendation	asani
	43	10	rī	Emendation	rī
	44	4	rī	Emendation	rī
	50	3	pratehār	Emendation	prātehāry
	51	2	khaṃ	Emendation	kha
	52	11	bīr ṭaṇṭap'	Pou	sāmsip bīr
	55	12	catu	Pou	das
	56	9	rañāp' rañoe	Alternative reading in printed text.	añgoep aṅgier
	57	1	cho	Pou	sara
		5	ṭāl'	Pou	ṭāl
	60	10	pad	Pou	putr
	61	6	krajūr	Emendation	traṭūr
7	1	5	bidagdh	Pou	bidakkh
		8	pramān	Emendation	bramān
	6	1	sakti	Emendation	sākkh
		2	tpoeñ	1937	mpoeñ, mīoeñ
		9	masār	Emendation	mañsā
	7	6	bablau	Emendation	balhau
		10	bruy	1937	bruoy
	18	10	narap	1962	narup
	20	19	putr	Pou	braḥ
	28	6	asubh	Pou	osubh
	29	3	bīñ	1962	bīñ
		3	nibaddh	Emendation	nibatr

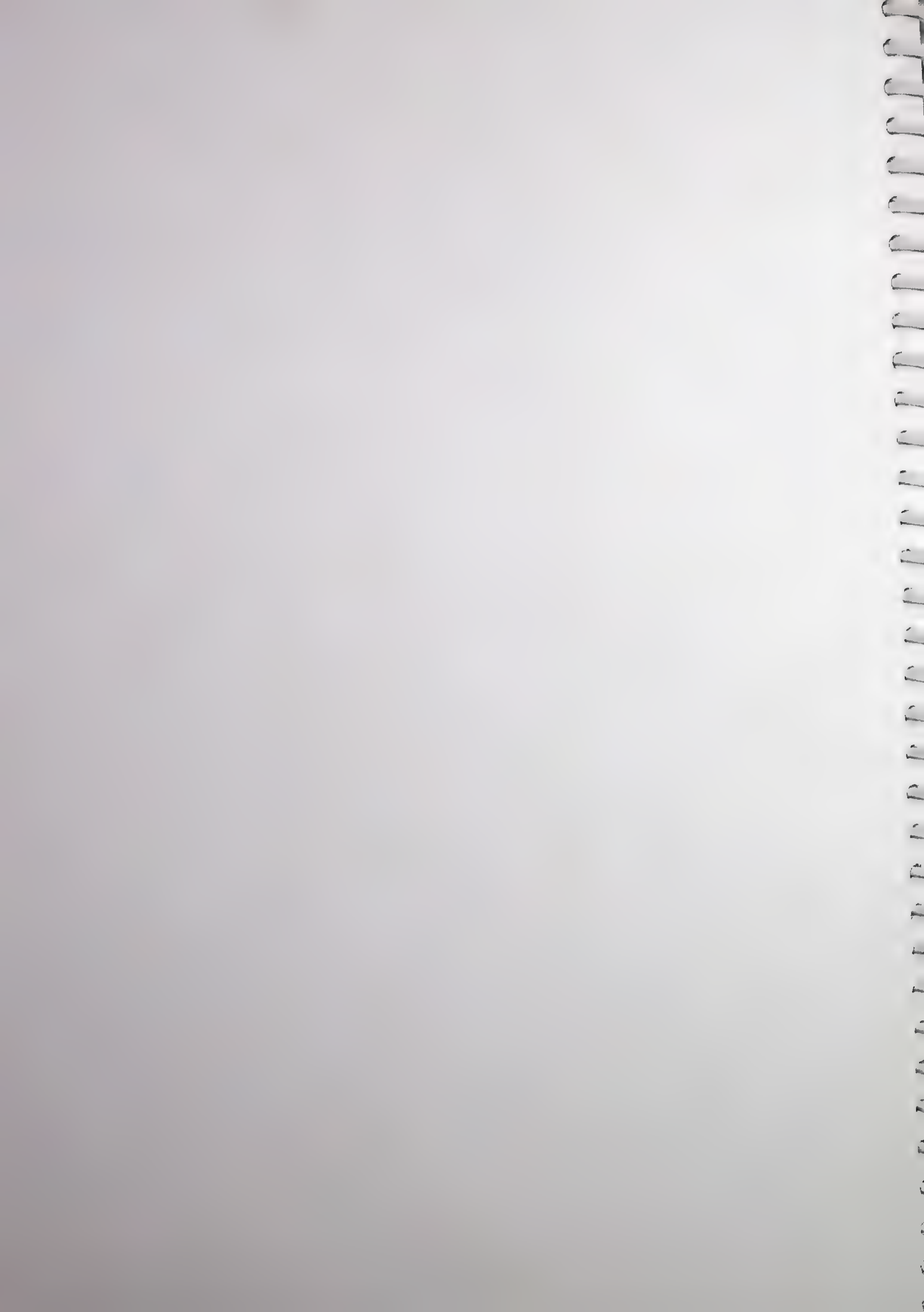
Part	Page	Line	Chosen reading	Source	Rejected reading
(7)		6	isūr	Emendation	asūr
	33	3	bidagdh	Pou	bidakkh
		6	dūl	1962	duol
	36	4	phlūv	Emendation	bhlūv
	38	12	banlā	Pou	pandāt'
	39	5	narapind	Pou	narabandhu
	40	8	prasap'	1937	prasap
	41	5	byūha ma(k)	Emendation	byūhamar
	42	2	anant	Emendation	ānand
	44	2	nūv bā-nar	1937	nūv-nar
	45	7	joeñ	Emendation	yoen
	47	7	parākram	Emendation	paramakram
	50	5	mangī	Pou	prāñ trī
	53	4	sabd	Emendation	sabv
		9	gadā	Emendation	gradā, kradā
	54	2	cāt' dāb	Pou	catudāb
		8	raeñ	Emendation	reñ
	8	1	bidagdh	Pou	bidāks
		2	jotisāstr	Pou	jogasāstr
		3	sññ bakradhā	Pou	sñk bāk' kryādhā
		4	bablau	Emendation	balhau
	4	1-2	lagnā	Pou	lakkh(ñ) gnā
		2	koet bibarñ	Emendation	ketu bibarñ
		9	sūryakānt	Emendation	sūryachān
	9	8	mak leḥ mak luon	Emendation	maleḥ maluoñ
	10	5	sau khum lagnā	Pou	saur khum lakkh(ñ) gnā
	16	11	taskar	Emendation (PRK)	tastar
	19	8	sānt	1959,1962	sān
	26	3	krok	Emendation	krodh
	32	1	nab	Pou	nup
	33	11	paribar	Pou	par bal
	40	9	bī	1959,1962	bīr
	41	6	balakkar	Emendation	balaskār
	47	3	noḥ	1962	doḥ
	55	5	paṃruñ	Pou	aṃruñ
	56	9	krās'	1962	krā
		11	paṃbār	Emendation	paṃbā
	57	5	vak'	1959,1962	vuk

Part	Page	Line	Chosen reading	Source	Rejected reading
(8)	58	6	prāṅg	Emendation	prāṅg(ṇ)
	60	5	masār	Pou	maṅsā, mamsā
	61	6	uccās	Pou	opās, obhās
	66	5	rī	1962	rī
	68	11	moṇ	Emendation	moṅg
9	2	2	cancaeṇ	Emendation	caṅcoeṇ
	14	5	kolāhal	1962	kohal
	25	1	(Omitted)	(Text uncertain)	asani
	28	5	suriyodhujdhar	Pou	suriyodhādhar
	31	5	kāsā	Pou	kāsā(v)
10	33	6	gī	Pou	patī, tī
	34	2	ṭā	Pou	upa
	39	5	gī yodh	Pou	tī yoc
		6	cāp'	1937	cāk'
		7	bairī	1937	bherī
	2	1	samār	Pou	sammā
		2	sāstr	Emendation	sās
		3	ṭal'	Emendation	tal
	4	3	thkân rath yâtrâ	1937	thkân yâtrâ
	6	12	samār	Pou	sammā
	16	11	loek	Pou	loe
	26	6	nây	1937	bây
	27	7	gī rū	Emendation	gī ro
	30	9	ranâp	Pou	ranâp'
	33	2	ruos	1959	rūs
	34	1	sahass	Pou	sahâss
	35	7	loek khân	1962	loe khân
	40	3	gañ	1937, 1959	ṭañ
		4	nil	1937, 1959	nal
	43	3	kṛidâ	Pou	gradâ
	45	12	bhlīk	1937, 1959	klīm
	46	11	ghvâl	Pou	jvâl
	47	6	jhân	Emendation	jhân
	48	3	vinās	1937	ranās
75	2	3	knuñ knak'	1959/ Emendation	knañ knak
	6	1	khjñ	1937	njñ
	27	12	loek	Emendation	loe
	46	1	vjñ	Emendation	rjñ

Part	Page	Line	Chosen reading	Source	Rejected reading
76	4	6	isīsilā	Emendation	isilā
	20	1	sānt	1959	sān
	28	3	jotisār	Emendation	jogasāstr
		12	leñ	1959	lañ
	31	3-4	ae braḥ kaikes bhūmi	Pou	braḥ bhirut braḥ sutrut kaikes bhūmi
	38	6	ṭaek jhnān'	Emendation	paek ghnān'
	41	11	knak'	Emendation	knak
	43	2	dandan'	Pou	dan'2
	44	10			
	56	12	buṃ gī	Pou	gī
77	8	2	oey	Emendation	hoey
	20	5	rūt	Emendation	ruot
	40	4	thlā	Emendation	klā
78	7	10	ṭaek jhnān'	Emendation	paek ghnān'
	8	12	nār hañsā	Pou	nāhiñsā
	27	4	isīsilā	Emendation	isilā
	50	11	kruoñ	Emendation	kruoy
			isīsilā	Emendation	isilā
	55	3	nā(th)	Emendation	nā
79	15	9	dandan'	Pou	dan'2
	24	4	norī	1962	nāri
		7	slok	Pou	lok
	26	8	prāṅg	1962	prāṅg(ṇ)
	28	8	janmā	Emendation	jansā
	39	12	prāṅg	Emendation	prāṅg(ṇ)
	43	9	yike	Pou	pikae
	48	9	āsā	Emendation	assā
		10	kluṃ	Emendation	klaṃ or klam'
	51	4	naranāth	Emendation	nanād
80	52	6	sīl	Pou	silp
	38	9	yak	1937	yal'
	39	9	nāñ nāt	1959	nāñ nā
	42	4	raeñ	Emendation	reñ
	48	1	bibheksā	1937	bibhaksā

Glossary

Words contained in the Glossary are almost exclusively (i) not given in the Khmer dictionaries (or not given with the meanings required for the text), (ii) not deformations of Skt. or Pali words and (iii) not derivatives of Khmer bases (which may be obsolete but which may be found by reference to other derivatives). The words given are chiefly obsolete Khmer words or usages and words of Thai origin (in connection with which I have been most grateful to the late Mr. Peter Bee and to Dr. Manas Chitakasem). Some other entries take the place of notes to the translation, in which the general reader would not be interested; they are in fact explanations of certain translations.



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kaṅkāñ'	Var. of aṅkāñ' "ripples".
kaṅṭhas	Taken to be a deformation of kaṅṭhakas ,N. of a horse of the Buddha. Translated "splendid".
kandrok and kandrot	Alternative readings in I.B. text at 1.44 in list of musical instruments. drot occurs similarly at 2.27. kan drot occurs in the poem, <i>Bhogakulakumār</i> (I.B. edition, p.77.1.14) in a list of musical instruments. The instrument at 1.44 is made of bak (var. of bamboo).
kass	Interpreted as being < Skt. kaṣ "to scratch, kill".
kāsā(v)	We follow Pou (1977a:52,n.3) in understanding this as a deformation of Skt. kāśi "silk".
kuñcae	"lock" (Thai).
kuṇḍakār	We have followed Pou's interpretation of this word as being < Skt. kuṇḍa "hole in the ground" and karman "rite". cf. also Skt. homakuṇḍa "hole in the ground used for the sacred fire for oblations" (M-W).
kuoñ jali	It is clear that the word añjali is present in this sequence but whether kuo stands for guor "decorous" is not clear.
ker	We follow Pou's interpretation of this as < Pali kira (a word which indicates the beginning of a narrative).
kola	Taken as equivalent to kolāhaḥ "commotion".
kautār	"window" (Thai).
kuṃṭṭiñ	cf. kaṃṭṭiñ "indebted" in Mod. Khm., "bond, contract" in Mid. Khm. Here translated "guarantee".
kradūs	Interpreted as "hurl oneself about" from use with kradā (itself understood by reference to Mod. Khm. kradī-kradā "move this way and that".)
kriṣ	Pou attributes this tentatively to Skt. kṛṣ "drawn along". MEF reading kroes could perhaps be justified as being < roes "to pick up"?
krai	Mod. Khm. kamrai "profit" suggests an earlier meaning "over and above" for this word, which needs the translation "superior;master" in Reamker.
klāñ	"middle" (Thai).
klīñ	"sunshade" (Thai).
kluom klāt'	Known only from the occurrences at 8.20 and 21. "Cut off" suits the contexts.
kh	
khā	"crush". A guess from the context <i>re</i> the preparation of areca.
khāv	"news" (Thai).

khum Interpreted, by reference to Pou's translation and note (1977a:215,n.3), as forming a compound (from Thai) with preceding sau ("impure + oppress") and thus giving the sense "unfortunate conjunction".

g

gandhan *pro* gandharb. Reflects Thai pronunciation of this written form.

git ță Occurs in I.B. text *pro* gi ță "that is to say; in fact". The two particles were much used this way in Old Khm. They are not found in Reamker after the first few Parts.

guḥ cf. Old Khm. gus "utterly (emphatic particle which refers to the preceding clause)". Here, emphasis is given to "highest merit, blessedness".

ñ

ñañ "martingale" (Thai).
 ñā hañsā hañsā "Mon" (See Pou 1982:225,n.1). ñā also occurs in a list of drums in the poem, *Bhogakulakumār* (I.B. edition, p.77,1.15).

c

căkk cān' "cicada" (Thai).
 cañ 4.51. Taken as = cañ gaṇnum "start a feud".
 cer (1.) "to proceed" (2.) "to transgress" (3.) "long (of time)". For meanings (1) and (2), which occur in the first six Parts, cf. Old Khm, cer,cyar. For meaning (3), which occurs in Parts 75-80, cf. Mod. Khm.

caṇnat Taken to be "place where one moors (a boat)". cf. Mod. Khm. Pou interprets it as < Old. Khm. camnat "established area, village".

chmāt' Tentatively translated "provided" as if from cāt' "to organise, dispatch, arrange".

j

jur juk "in quantity, springing up all around". See Angkorian inscription K. 144 (9) where juk jūr describes creepers and thorns springing up in the jungle. (Coedès 1964:34).

jū,juo Occur in the negative. "not in fact".

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jotri	Tentatively translated "shining" as though the form represents either Skt. jyotis or Pali joti "light".
jaṃbāy	Taken as being related to sbāy "to sling over one shoulder and under the opposite arm".
juṃbā	"llama" (Thai).
ñ	
ñiñ	. "near" (Old. Khm. ñyañ id.)
ñāṃñ	See Pou (1977a:54,n.2) where this is identified with the Mid.Khm interrogative particle of the same form.
ṭ	
ṭā	Used much more widely than in Mod. Khm. and much less precisely than in Old Khm. Often seems to function merely as a filler of a syllable required by the metre, e.g. deb ṭā muni "divine king", braḥ ṭā bhirut "Lord Bhirut".
ṭaṅhoem sar	Translated "wish of one's life" by guesswork. lit. "mindful of one's life's breath".
ṭaṃpār	5.44. "sheet,surface", here = phdai "surface,womb".
ṭān	9.37. The meaning "rise and go" is required by the context. ṭān may be a var. of ṭāl, q.v., with final n <i>pro</i> l under Thai influence.
ṭāl	In Parts 1-10, the meaning "make a ready move towards, move off with eagerness, be eager to" seems to fit most contexts. cf. Mod. Khm. āl "be in a hurry to, rush off to" rather than ṭāl "to spread (like fire)". See also under ṭoh.
ṭoem	Occurs frequently with the meaning "matter,matter concerning".
ṭiev	"only one" (Thai).
ṭaen	"red" (Thai).
ṭoh	"to move" rather than, as in Mod. Khm. "to shake off". e.g. ṭoh dāb "march the army away", toḥ loen "to get up" and ṭoh ṭāl "to set off".
ṭām	"black" (Thai).
ṇ	
ṇal'	The I.B. text spells this word so that it looks like a Khmer word. The meaning "very much" would fit all occurrences. See Pou (1977a:28,n.5), however, where she relates it to Skt. anala "fire"; hence "burning with (anger, etc.)".
ṇā	"front" (Thai).
ṇūn	"reinforcements" (Thai).

- ṇāy At 79.10. represents repeated final consonant n of preceding word plus āy.
- t
- tañ 6.36. Construed as repeated final consonant t of preceding word and the word hoñ with h absent. Pou's text has hoñ.
- tān' 7.6. Represents the pronunciation, needed for the rhyme, of the second, usually unpronounced, syllable of rat(n).
- tralaen "public place of punishment". See Pou 1982:210,n.2.
- trā 2.70;6.23. Translated as being equivalent to Mod. Khm. luḥ trā tae "to the point that".
- truoc "to supervise". (Old. Khm. form)
- traitā "second age of the world". Occurs *pro* traitāyug or with yug preceding, in Parts 1-10.
- th
- thañ "belly" (Thai).
- thbañ "organise troops". Meaning taken from contexts. See Pou 1977a:12,n.4.
- thlā Occurs *passim*, as does phlā, as an attribute of sar "arrow" or khān "sword". The translation of either form as "sharp" is based on Mod. Khm. mut thlā "id.", on the phrase khān jāy bejr thlā "victorious diamond sword", on the occurrence of phlā with phlāñ "destructive" and on the Mod. Khm. derivative panlā "thorn".
- thvāt' Occurs alone frequently in early Parts where "directly, immediately" suits the context, e.g. 1.32. ilūv thvāt' hoñ "this very instant".
- d
- dañgen 79.36 and 46. Translation "play (music)" taken from very clear contexts.
- drot See kandrok and kandrot.
- dh
- dhārā Occurrences in Parts 1-10 may represent either Skt./Pali dhārā "stream" or Skt./Pali dhara "supporting; earth" or Khm. dhār, dhā for which the meaning "big" is taken from occurrences with dham.
- dhuḥ "banner" (< Pali dhaja).

n

- nāñ "royal carriage" (Thai).
 narasiñ lit. "lion of a man" is translated "lion among birds" and "lion among trees", *faute de mieux*, in the contexts where it occurs.
- nā Occurs with its Old Khmer meaning "rank, grade" at 1.32;78.34. oy nā at 7.44,11.2 and 4, might be construed "(to whom we) have given responsibility".
- nī 8.5;9.9;9.12. cf. Old Khm. nī, probably "each, distributively" as now in nimuoy "each". Ref. is to the preceding word in Old Khm. as in the Reamker occurrences.
- nūv Occurs with modern meanings "and" and "with" but is also sometimes, as in Old Khm., equivalent to nau "on" (2.16) or nīñ "will, intend to" (1.39).
- nai In addition to usages similar to those in Mod. literary Khm., nai occurs in Reamker as a particle joining verb to object (1.28;1.52;2.10) and as a phrase-final particle with backward reference to a noun, "of that one, of him/her".
- nau As in Old Khm., nau may be the spelling representing nūv, q.v., with its meanings as for Mod. Khm. nīñ (1.45).

p

- pañgat' We follow Pou for the meaning "belt" which she refers (1977a:25,n.5) to Old Khm.
- pañ-āt Occurs in every case (1.22,23 and 25;76.29) with pramāth (sometimes spelt pramād). Taken, therefore, as equivalent to Mod. Khm. nām ārth "cause trouble".
- pas' "to grind" (Old Khm.)
 pād 2.25 and 84 = pāduka "sandal".
 pindā All occurrences are with piet or piet pien "to oppress". pindā is assumed to add to this meaning. Possibly the form is < Skt. piḍā "harm" directly, as piet is generally assumed to be.
- pl Occurs sometimes with its Old Khm. sense of "so as to" (e.g. 1.29, 1.8) but usually links an epithet to a preceding noun.
- pussavi Translated, *faute de mieux*, as if it represented puṣpi. (Suggestion of I.B. editors).
- paek 77.12 "to bear" (Thai beek? Suggestion of Dr. Manas Chitakasem).
- praces pracās Unknown. The bases creḥ "to hew" and crās "to push against" have inspired our translation "kick and push".



- praveṇi Has the Mid.Khm. meaning "family line" (see Lewitz 1970:112) rather than the modern meaning "tradition, protocol".
- prahās Perhaps phonaesthetic of sound of fire. cf. hās (laughing sound).
- plāk' plioeñ Translated "excessive". Possibly from Thai plaʔ "to let go free" and plyaŋ "to squander". (Suggestion of Dr. Manas Chitakasem).

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- phlā See thlā.
- phsoḥ "to be missing, to fail to be there". Translated to fit the context but cf. soḥ "(not) at all".

b

- banāli Taken as a deformation of Skt. vanālaya "forest habitation".
- bahul baho Taken to be a reduplicative form based on Skt. bahu-la "dense, thick" and used to mean "deeply, fully" *re* thought. "to fend off". cf. Mod. Khm. bār in kārbār "to defend".
- bā For some occurrences (3.5;3.39; 10.25) taken as being *pro*
- bibarn For some occurrences (3.5;3.39; 10.25) taken as being *pro* bibardh (< Skt. vivardhana "prosperity") since "of varied colour" does not suit the contexts so well and the two words would have the same pronunciation in their Khmer naturalised form.
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- buṃ jū, buṃ juo "not really, not in fact".
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- brahā "great". Translation based on compounds given in VK and on Pali brahā id.
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bh

- bhaṇācāry "teacher of the Brahmin race". We have taken bhaṇ as representing bandhu (the aspiration being due to Thai influence). VK cites brāhmaṇabandhu "of the race of Brahmins". For a different interpretation, see Pou 1977: 62,n.4.
- bhā dāy Unknown.
- bhiniskram "leaving this world" (< Skt. abhiniṣkram).
- bhimalai Pou relates this word to Pali bhīmala "frightening".
- bhisamāy "remarkable" < Skt. vismaya "surprise".
- bhul Contexts require a variety of translations: "move with a sudden rush", "appear suddenly", "burst forth", "produce", "dazzle", etc.

m

- maḥṭ "high", "prince" as well as Mod. Khm. dictionary meaning "crown".
- man gī "now it is a fact that". cf. Old Khm. man gi.
- markal' "perhaps; might have". Probably to be regarded as prefixed m before kal' "one way, one possibility". See Pou 1977a:157,n.2.
- mā,mār,māl māl occurs followed by mās, translated "all gold". All three words occur in contexts where "great" or "many" is required.
- muḥ Represents Mod. Khm. moḥ in moḥ mut "bold" and moḥ "that is".
- mūt "in the least". See Pou 1977a:247,n.1 and 248,n.1.
- mīoeñ "city" (Thai).
- mohanamidh "drowsiness". Strictly, if analysed as mohana "erring" and midh "torpor", this is "drowsiness due to errant ways".
- mrāñ "however; by some method". See Pou 1977a:44,n.1.
- yant trī For yantrī (Skt. yantra) "mechanism". Here taken with spaek to mean "leather puppets".
- yamanā, yamunā Though not known except as the N. of a river at 1.5;3.19, this is taken, at 2.32 and 6.37 as the N. of a kind of cloth. cf. khien yamanā "yamanā cloth" in the poem, *Buddhisen* (I.B. edition, p.2,1.2).
- yubhā Taken as = yubā "young" (Skt./Pali yuva) with aspiration due to Thai influence.
- yogantarakappanās "which ends an age within an era". Taken to be Pali yug "age", antara "within", kappa "era", nāsa "destruction".



r

- rapāl Meaning "succession, procession" taken by reference to rāl "to spread". The word occurs on IMA 31 A 1.27 with the meaning "constantly, in succession".
- ramanā N. of a small drum. See Morton 1976:77-8; 108-11.
- rān' Several occurrences in Parts 9 and 10 require a verb "to rouse" or a sense of "urgency" rather than Mod. Khm. meaning "quickly, in good time".
- ruom The occurrence of ruom ās(n) "take a seat" at 77.51 led us to treat yak āsanā ʔa ruom rañ at 4.4. as having the same meaning.
- roḥ (1.) "murmur, buzz" required in some contexts. (2.) At 10.11 roḥ may be compared with Old Khm. roḥ "in accordance, like that".
- ṛ At 76.19. the occurrence at the beginning of a sentence is like the Mod. Khm. use of toe "tell me; now...?"

l

- lalaep Taken as "to deceive" cf. laep-khāy Mod. Khm. "to mock".
- luḥ The Old Khm. meaning "as far as (a place)" occurs as well as the Mod. Khm. meanings of luḥ "as far as (a time)", "to submit to", "on the point of" and the meaning of loḥ "noisily (of quarrelsome speech)".
- leñ With lañ or alone, leñ may have the sense "try out one's powers against".
- laeñ 3.6; 7.36. "let (him, them, you, etc.)", followed by verb. cf. Old. Khm. use of leñ.
- leḥ (1.) "so; thus; (in a question) how?" cf. Mod. Khm. mleḥ "thus". (2.) 8.9. "a little, slightly" (?) cf. Mod. Khm. les id.

v

- vipañ' Reduplicates vipatti/vibat/"misfortune", echoing the Skt. prefix vi and recalling, together with/vibat/the Khm. compound /bat-bōṇ/"to lose, cast away".
- visai "duel dance" (Thai). See n. 61.
- vutt "time, occasion". cf. Old Khm. hvat.
- vuddhāsuddhāy "submerged in liquid". Very tentatively, suddhāy is taken as locative of Skt. sudhā "liquid" and vuddhā is taken as a deformation of vuḍita or vruḍita "submerged".

S

sakal	"satisfied". cf. Mod. Khm. skal' < Skt./Pali sakala "whole".
saṅgaraṇī	Skt. saṅkaraṇa "mixing" would help more than saṅgaraṇa "agreement". Clearly "mixture, connection" is needed.
saṅhān	"destroy". The final n which saṅhār has here, due to Thai influence is needed for the rhyme.
sammā	"suitable, capable". We follow Pou 1977:237, n.1. in relating this form (samār in her text) to Skt. samartha id.
sādar	"happy, eager". cf. Skt. sādara "respectful; intent upon". Reamker meanings are closer to the idea of "intentness", "eagerness" and thus "joy" while Mod. Khm. usage reflects Skt. idea of "respect".
sān	2.16. occurs <i>pro</i> sār "message, prayer", Thai influence accounting for the final n.
sāpāl	The meaning of the preceding word, sansaṃ "to accumulate bit by bit" would be completed if sapāl meant "merit". Might it be a deformation of Skt. supāra "bring to a prosperous conclusion"? Confusion between final r and l is common in Mid. Khm.
sāmāl	"vassal". See Pou 1982:273, n.2.
sāvalīk	Translated "boys" at 79.33 rather than usual "girls" to fit in with prus on p. 34, l.3.
siṅ	This pre-verbal particle constantly occurs when a plural subject is separated from the verb by other words. It has often been translated by "all". Occurrences have been observed, particularly in Part 4, where, with a singular subject and a verbalised noun as predicate, siṅ seems to imply "wholly". e.g. 4.10. siṅ jhām "(her face) all blood".
subhak subhāj	The translation "now separating, now mingling" has been extracted by reference to Skt. su "well", bhakta "divided" and bhāj "forming part of".
sūmai	"speech, message". Pou (1977:3, n.5) relates the form to Mid. Khm. samay "speech, message" < Skt. samaya id.
soḥ sā	Regularly modifies a preceding attributive verb giving the meaning "utterly, extremely" but occasionally has the role of attribute as at 8.60: aṅgad soḥ sā "the prodigious Aṅgad".
smer	"secretary". cf. Old Khm. sir "to write", with agent infix m.
smoḥ smān sar	"warmly welcoming". Seems to be a combination of smoḥ sar "joy" and smoḥ smān "free, clear, utterly".

- syāt Taken to be Skt. "perhaps (a word occurring in formulae)" (M-W.). Translated "formulae".
 slai "rock" (Thai form < Skt. śaila). See Pou 1977:197,n.1.

h

- hak' "turn somersaults" (Thai).
 hañ "you (derogatory)". Now only addressed to women.
 hāt' poy "Annamese opera" (Vietnamese). See Pou 1982:257,n.7).
 hūrāk "armlet" (Guesdon). Short form of bāhuraks id.
 huonā "chief" (Thai).
 hoñ Not known. Possibly alliterating with hoñ and the last syllable of the previous word, hā.
 hmak "cloud" (Thai).
 hmū "group" (Thai).
 hmuot "unit, company" (Thai).

ñ

- akkho For akkhobhini "a number followed by 42 ciphers". (Pali)
 añkae "belt". Pou (1977:71,n.2) refers the form to Skt. añka "flank".
 appades Taken as being < Skt. apadeśa "indicating" and translated "of special intent" and "instruction".

ā

- āc At 2.10 buṃ āc has the Angkorian sense "to be possible not to, not to have to".
 ārañ "apparatus for distilling alcohol" cf. rañ "to filter".
 ārām The translation "ornament, accoutrement" suits all contexts (1.47;4.5;9.33;79.41) < Skt. ārammaṇa "dependent"?
 āsā (1) *pro ass* "horse". (2) "auxiliary", "available" cf. Mod. Khm. yak āsā "bring help".

i

- isuorgā "heaven". Looks like a play on isūr "Śiva, lord" and suorgā "heaven" or a contraction of the two.

u

- uk "chest" (Thai).

Names of Journals are abbreviated as follows:

AAK	<i>Arts et Archéologie Khmers</i> , Paris.
ASEMI	<i>Asie du Sud-Est et Monde Insulindien</i> , Paris.
BEFEO	<i>Bulletin de l'Ecole Française d'Extrême-Orient</i> , Paris.
BSOAS	<i>Bulletin of the School of Oriental and African Studies</i> , London.
JA	<i>Journal Asiatique</i> , Paris.

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